

To the Kings most excellent
Maiestie.

THE
H V M B L E
P E T I T I O N
OF TWO SISTERS;
THE CHVRCH AND
Common-wealth:

For the restoring of their ancient
Commons and liberties, which late
Inclosure with depopulation,
uncharitably hath ta-
ken away:
Containing seven reasons as evidences
for the same.

PROV. 14. 28.

*In the multitude of the people is the honour of a King,
and for the want of people, commeth the destructi-
on of the Prince.*



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TO THE MOST
HIGH AND MIGHTIE
PRINCE IAMES, BY
the grace of God, King of
England, Scotland, France
and Ireland, Defender
of the Faith, &c.



That saying of Queene
Hester to the most
famous King Aha-
shueroth, (most
dread Soueraigne)
doth, as it were, en-
force me, to make this my humble Peti-
tion to your Highnesse: If we were
fold to bee bondslaues, or hand-
maidens (*saitb shee*) I would haue
held my tongue, although the ad-

Hest. 7. 4.

A 3 uersary

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Verse.3.

uerfary could neuer recompence the King this losse: But let my life be giuen me at my request, and my peoples.

There is a mightie Thorne sprung up of late, in diuers places of this Realme, like to that cruell Haman; which doeth not onely goe about to impouerish your Maiesties Subiects, but quite to roose them out: I meane Inclosure of Fields and Commons; whereas the Lords of Manours, and Freeholders will haue all their landes which haue heeretofore lien open, and in Common, (so that the poore might enter Common with them) now laid together in seuerall. And hereby the poore cannot enioy their ancient Commons and liberties. And this cankered Thorne also denoureth Gods people, which is his inherstance, as the Psalme teacheth vs,

tance,

Pfal.2.8.

Aske of me, (saith God) & I will giue thee the people for thine inheri-

DEDICATORIE.

tance, &c. and the vttermoſt parts of the earth for thy poſſeſſion. *In-cloſers to maintaine their owne inheri- tances, doe make no conſcience to impaire this inheritance. Where God* 2. Cor. 1.11 *hath bene praiſed with many mouthes, there now ſhreeking Owles, and other vncleane birds make their neſtes.*

It diſhonoreth alſo your Maieſty, and weakeneth your Highneſſe power. For, in the multitude of people is the honour of a King, ſaith Salomon, and for want of people commeth the deſtruction of the Prince. But this Incloſure where it commeth, diſ- peoples Townes, as common experi- ence lamentably teacheth. And where- as your Maieſtie might haue had great choice of Souldiers, and able men for ſeruiſe in warre (if neede required) now there is almoſt none to be had, but a Sheepheard and his dogge. This In-

Pro. 14.28.

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Prov. 14. 9.

Inclosure also hurteth the commonwealth:
For where no oxen are, there the
cribbe is emptie, (saith Salomon)
but much increase cometh by
the strength of the ox. But inclo-
sure decayeth Tillage, and turneth
good arable land to Pasture. These
Inclosers thinke that the gaine of their
Pastures, eaten with sheepe, cometh
more easily to them than being tilled;
and therefore they will neither plowe
nor sowe themselves, nor let their land
to such as would till it: and so by
this meanes they bring a dearth upon

Eze. 14. 13.

this Land, which is one of Gods
plagues. Yea, the Cities and Townes
Corporate are maintained by the Coun-
trei: For the plowe maintaines all
trades, as Mercers, Grocers, Tanners,
Shoemakers, Glouers, Smiths, Tay-
lors, Toyners, Carpenters, &c. But since
Inclosure began, all these Artificers
proove by experience, that they cannot
bane

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have such utterance and returne for
their wares as heretofore: because that
husbandmen were wont to maintaine
many seruants, which did yeerely buy
their wares of them; which multitude
of seruants inclosure needes not. Oh
Inclosure then, to be hated of all Gods
children, which deuouresh their fathers
inheritance! and to be detested of all
your Maiesties faithfull subiects, which
dishonoureth your Highnes, by dimini-
shing the people of your land, and pro-
cureth your Maiesties destruction
(as saith Salomon) and to be abhor-
red of all true harted English men,
which bringeth a famine, one of Gods
plagues vpon this our Common wealth.
Nay, which goeth about to impouerish
our Grand mothers and most famous
Cities.

I knowe, Inclosers can vrgе many
plausible reasons for themselves, but
their reasons are humane, and not
grounded

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grounded on the word of God. These dangerous and desperate effects so apparently spreading both into the hart of Gods Church, and of the Commonwealth, inforceth me, humbly to present this my Petition to your most sacred Maiestie, with these reasons against Inclosure. Least by holding my peace, and suffering the Lords inheritance to be impaired, I should be condemned at that day as an vniust Steward: and seeing your Maiesties power to be diminished, and not giuing warning, I should be reputed a faithlesse subiect to your Highnesse: and perceiuing the Commonwealth hereby to be dammified and halfe beggered, I should be esteemed an unnaturall childe, to this my most louing mother.

I know
where ther
hath beene
before In-
closure
320. com-
municats:
but now
there be
scant 160.

I am also incouraged with confidence of your Gracious acceptance of this my humble suite, with that (Ma-
shall) your Maiesties godly and golden

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den saying, to your Princely sonne,
that hee should bee the poore mans
King. The cure of this canker, and the
rooting out of this thorne, will make
glad your poore subiects hearts. For as
we reade, Salomons subiects were as
many in number as the sand of the
Sea, eating drinking and making
merrie; And at this marke shoulde
Christian Kings aime, that their sub-
iects should doe the like. But inclosure
diminisheth the number of Gods peo-
ple, killeth their hearts, and abridgeth
both their mirth and maintenance:
And your Maiestie being a second Sa-
lomon in this our Israel, I most hum-
blie craue your gracious and tender
care heereof, in your sacred session and
high court of Parliament; for that all
your afflicted subiects, are ready to crie
with the Prophet. It is high time for
thee Lord to lay to thine hand, for
they haue destroied thy law, which

1. Kin. 4. 26

Psal. 119.
126.

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*is christian charitie. The Lord Iesus
blesse your Maiestie with a long and
prosperous raigne, to the glorie of his
name, encrease of his Church, and be-
nefit of this Common-wealth,
for his glorious names
sake. Amen.*

Your Maiesties most

humble subiect,

FRANCIS TRIGGE.



To the Reader.



Ood Christian Reader, if any thing in this Treatise, seeme to thee ouer bitter or sharpe, I humbly beseech thee to consider with thy selfe, that, that purgation which *Galen* the prince of Physitions commonly vsed, was called *Hiera-picra*, that is, *holy-bitter*; And such also are Iesus Christs medicines, which he applieth to our sicke soules: and that this is a canker that I goe about to cure, & therefore as Chirurgie teacheth, lenitiues will doe no good, but rather increase the venome thereof. Nay I beseech thee consider, that I deale with the root of all euill, couetousnesse; and with that noisome pestilence that raigneth now in our age, as it did in the daies of *Ieremie*: and therefore I had need of a sharpe hatcher, to cut vp that root, and of some forcible
Mithridate

To the Reader.

Ier. 3. 10.

Mithridate to preserve frō that plague :
of whose effects and infection and cure,
*Ieremy writes thus : I will giue their wines
to others, and their fields to heires ; for eue-
ry one of them, euen from the least to the
greatest, is giuen to couetousnesse ; and from
the Prophet to the Priest, euery one dea-
leth falsly.* Here first are the effects of
this noisome plague of couetousnesse,
that their wiues were giuen to others and
their fields to heires: Here is also the in-
fection or cause of these effects, because
they are all giuen to couetousnes & they
all deale falsely. It is reported that we
haue tasted those former fruits & effects,
for there died of the late plague many
moe men than women: and is it not like-
ly that the same effects sprong from the
same roote? and if this be true, then let
vs all beware of couetousnesse and falsi-
hoode in our dealing. But the true cure
of this plague which followes in the
Prophet, is taught vs by the contrary. *For
they haue cured the hurt of the daughters
of my people, (saith the Prophet) with
sweete words, saying peace peace when as
there was no peace.* Gods Ministers must
cure

Verf. 11.

To the Reader.

cure this plague not with oyle : but with sharpe wine, they must not here speake faire, if they meane to doe any good, but thunder. And therefore those nice eares that cannot abide their thunder, shall die of this plague, and perish in their sinnes.

Lastly, if through humaine frailtie, any faults haue escaped (as who is it that erres not?) remember that lesson which nature teacheth; That of all liuing creatures man doth most often twinkle with his eyes, to teach him not to be a rigorous censurer of his brethren. Ponder wisely, iudge charitable, pardon curteously, and if thou be sicke of this disease, repent speedily. For God shakes his rodde ouer thy head euen now, and the day of the Lord draweth nigh.

Thine in the Lord

F. T.



A BRIEFE OF THE
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THIS TREATISE.

- 1 **I**T decaieth Tillage.
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- 5 It is against Christian charitie.
- 6 It is against the Church and Common-
wealth, and auncient liberties and cus-
tomes of England.
- 7 Inclosure with depopulation is a sinne
whereof God shall make especiall inquiry
at the day of Iudgement.

AN



AN HVMBLE
PETITION OF THE

Church and common wealth, with
*reasons out of Gods word, against
late inclosure and Depopulari-
on of Townes.*

A preoccupation of an
obiection.



Whereas this present
treatise tendeth to the
staying and decaying of
Inclosure; it is to be ob-
served and noted (most
Oread Soneraigne) that

here first I speake against late Inclo-
sure, not condemning the Inclosure of
Essex, Hartfordshire, Deuonshire, and
such like Woodland Countries; where
in the beginning, if the Woods had not
been inclosed, they could not haue bene
preserved; and so as it may seeme, the
Inclosures there of necessitie haue euer

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since bene continued : for there, euerie
Lordship is charitably diuided amōgst
the Tenants, and tillage also in most of
their Closes is maintained, & Townes
nothing dispeopled : although those
Woodsland and inclosed countries be
not so populous as other countries are.
But I condemne our couetous & new
deuised Inclosures, which conuert cham-
pian and fruitfull soiles, being good ar-
rable ground, to pasture; casting halfe a
cornfield to a shewe pasture. And so
thereby diminish Gods people, and de-
populate townes.

Exo. 14.13.

Secondly, I ioine depopulation of
townes, and this new kind of Inclosure
together : because the one of them doth
follow the other commonly, euen as ne-
cessarilie as the shadow doth the body :
for although in some places where this
Inclosure is put in practise (as our In-
closers can cunningly affirme) that all
the houses remaine that haue been: yet
there be not so many people in them as
hath bene ; because that tillage, by
meanes of their Inclosure is decayed,
which required many more seruants to
accom-

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accomplish it, then their pastures will doe to looke to them.

And thirdly, whereas Inclosers distinguish, and say, that it is not Inclosure, but the couetous minds of men, that pulleth downe townes. To this I answere, that Inclosure is the meanes to pull them downe; and depopulations follow Inclosure, as an accident inseparable (as the Logicians call it.) For marke it who list, where this Inclosure hath set in foot, they shall see houses fallen downe, and lie in the dust: and shall I not here rather beleeue mine eyes than their faire speeches?

The first reason against this Inclosure is, it decaies tillage.

The Heathen euer made great account of Tillage. Cicero writeth thus of Husbandrie: *That of all things whereby any gaine is gotten, there is nothing more excellent than Tillage, nothing more commodious, nothing more pleasant, and nothing more fit for a Gentleman.* And that our Gentlemen were of his mind.

Cicero lib. 1. offi.

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Plin. lib. 18.
cap. 3.

The noble men of Rome take the names of corne, as (Fabij) of Beanes, and (Cicerones) of a kinde of Pease, and (Pisones) of Baking. They which were married, had a garland of corne carried before them. Amongst the Romanes also, him whom they called (Bonum Colonom) A good plowman, they seemed to praise exceedingly. Nay, he that did not till his land well, the Censors punished him. Such Censors were to be wished amongst vs, to make vs till our land. It was also by law enacted amongst them, that hee that came to take an amercement, or penaltie, should not take an oxe before a sheepe. Nay, that a man stealing by night, corne that was sown, should be put to death with greater seneritie, then an homicide. They cal Glory Adoriam of Ador, which signifies corne. Plinie also writes thus of the fruitfulness of the earth: What was the cause that the earth was so fruitfull then? because (saith he) that then the earth was tilled with the hands of Emperors. And it is not amisse to thinke, that the earth did reioice then, of her coulter, and share, being crowned, and of her Plowman being

ibidem.

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being a triumphant Emperor. They were then as carefull of plowing their lands, as of waging their warres, And they did as diligently order their fields, as their camps. The like cause may bee assigned of the barrennesse of the earth in our daies. God plagues our contempt of tillage, with penurie and scarcitie. Gentlemen now a daies, thinke scozne of the Plough.

Tillage was the first woꝝke, that was imposed vpon man, after that he was banished out of Paradise. And God Gen. 3. 23. sent man out of the garden of Eden (*Langabath*) to serue, to waite vpon, to till the earth. And shall the best of vs all then thinke scozne of tillage? Also this was that gracious promise made vnto Noah after the flood, That heereafter, Gen. 6. 22. seede time and haruest, cold and heat, sommer and winter, day and night shall not cease, so long as the earth remaineth. But if all men should follow *In-closers* steps, why then in all towne we should haue no tillage (oꝛ very little) but all sheepe. Is not this to contradict the ordinance of God? But til-
lage

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lage is troublesome vnto them, and the other is a moze gaineful and easie way, as they doe imagine, and therefore they passe not foꝛ that. Let all such great shepe-maisters, that are decayers of tillage take heede, which will haue no sæde furrowes, noꝛ haruests, noꝛ greatly passe not foꝛ them: they contradict hêrein Gods oꝛdinance, as this place pꝛoues. And after we read of Noah (as of an obedient subiect to God hêrein)

Gen.9.20. thus, And Noah began to be (*Isb Hadmah*) that is, a man wholly giuing himselfe, to labour in the earth, and he planted a vineyard. To plant a vineyard, is coꝛrespondent in some countries, to our sowing of coꝛne, and an acre of Wines yeldes better increase, then an acre of our Coꝛne, as I haue heard. Isaak also as heire of Noah, did follow his steps, and though a straunger in Egypt, yet we read of him thus.

Gen.26.12. And Isaak did sowe coꝛne in that countrie, and he found in that yeere an hundred measures, and God blessed him. Shall Isaak sowe, being a stranger in Egypt, and not wæ at home? Did hêe

finde

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finde an hundred measures for one? *Munster in eundem locum.*
For so Munster saith, that the Chalde Paraphrast doth expound this. And shall we say, that we can finde no commoditie by tillage? And it followes, God blessed him, a blessing of God followes tillage. They shall not thine that decay it, as experience teacheth. God appeared to Gedeon as he was threshing, and appointed him Iudge over Israel: And doth not this commend threshing? Elizeus also whom God did chuse to bee a Prophet in Eliah his rōme, was a great maintainer of tillage: for thus we reade. And Eliah departed thence, and found Elishah the sonne of Shaphat; *1. King. 19.* who was plowing with twelue yoke of oxen before him, and he was with the twelue. And was not Elizeus a great husbandman who had twelue yoke of oxen, and no doubt many plowes going together in his field, and many plowmen, among whom after hee denided those two oxen, which he killed? And doe not all these, so beloued of God, and giuing themselves so greatly to tillage, commend it vnto vs? Shall we prefer
B 4 pasture,

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pasture, and neglect this?

*Camden
Britan. p. 3.*

Master Camden writes, *that in England were the stately Palaces of Lady Ceres, meaning great Barnes of cozne. Now we may see in some places, some such great Barnes still, and Inclosers makes them stande emptie. I know, whereas 1500. quarters of cozne hath bene yereely growing: since inclosure hath bene practised, there groweth not now 500. And againe he writes, that England for corne was the onely storehouse of all the west Empire: And that out of England yeerely the Romanes transported 400. shippes, bigger then barkes, laden with corne to relieue their souldiers, that lay on the borders in Germany. In those daies England was able to relieue other countries with cozne: but sometime now she is glad to buie cozne of other countries her selfe. Inclosers haue partlye brought this to passe, who had rather haue their woll-houses filled with woll, then their Barnes with cozne. O dishonorable childezen to their mother!*

The Preacher also in his booke
writes

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writes verie excellently in the commendation of tillage. If in a countrie **Eccles. 5. 7.**
(saith hee) thou seest the oppression of the poore, and the defrauding of iudgment and iustice, be not afraide at the matter, for hee that is higher then the highest, regardeth, and there be higher then they. And the aboundance of the earth is ouer all, the King also consists of the field that is tilled. Salomon giueth an *Item* to all that deale hardly with the poore: how that the God of heauen beholdeth: *Pay* (*Shomer* as it is in the Heb;ew, that is) marketh and keepeth in memorie all their dealings. And that the tillage of the earth surpasseth all, and that euen the King thereby is maintained: by the sode that it minisheth, to strengthen his people; and by the multitude of valiant souldiers it affordeth for his warres. For as Plinie writes, *Most strong and valiant souldiers* **Plin. lib. 18.**
are made of husbandmen, and come forth **cap. 5.**
of the countrie, and which thinke no harme.
And shall wee deale hardly with those, that must fight and aduenture their liues for vs? And shall wee not maintaine

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taine tillage, the honorable mother of
chivalrie? *Lechem* in Hebrew signifies
bread, and *Lacham* to fight: They ther-
foze which destroy bread, destroy chi-
valry. Nay, how can any christian tru-
ly say the Lords prayer, and pray, Give
vs this day our daily bread, that decayeth
tillage? Will he pray for bread, and not
use the ordinary meanes to haue bread,
which is tillage? This is plainely to
tempt God. Will he haue God feede vs
miraculously, with Manna, as hee did
Israel in the wilderness? In Canaan God
will haue plowing and sowing blessed:
And therefore after the children of Is-
rael came into the lande of Canaan,
Manna ceased.

That historie also of the plague in
King Davids daies, must teach vs some
thing: and therein, that is especially to
be marked, to build an Altar, in the
threshing floore of *Arannah*. It should
seeme that God loues threshing flowers,
and there hee will be praised. But En-
closure decayeth tillage, and therefore
God is not praised in our threshing
flowers.

This

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This may be a cause of the plague amongst vs euen now. Let vs erect Altars in the threshing floores of *Araunah*, and the plague shall cease: Inclosers doe thinke that there are too manie men in this lande, and that they may decaie townes by their Inclosure, and that it is no great matter to decaie a towne. But God saith their thoughts, and now he beginneth to diminish the people of this land: he may diminish them, as well as they; and he beginneth at the very head first.

Psal. 106.
vers. 30.
Phinehas
stooke vp
and executed
iudgement
and the plague
was staied.

Couetousnesse which is the roote of all euill, which our Saviour describes in the Gospel, and S. Paul to Timothie; and pride, which God hates and resists, which Esay also paints out vnto vs in his third chapter at large; & the taking Gods name in vaine, for filthy lucre. For which God wil not hold vs guiltles, &c. And because deceite and guile goe not out of our streetes; And for that by our wicked liues Gods word is euill spoken of: These no doubt may seeme to bee the causes of the plague amongst vs, God giue all men eyes, to see their sinnes

Luk. 12. 20.
1. Tim. 1. 9.
1a. 4. 6.
Esa. 3. 16.
17. &c.
Exod. 20. 7.
Psal. 55. 10.
2. Sam. 12.
14.
1. Tim. 6. 1.
Tit. 2.

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sinnes and to amend them that the plague may cease; and especially Citizens and such as inhabit in townes corporate, amongst whom these sinnes commonly raigne.

A second reason against this Inclosure is, that it dispeopleth townes.

Psal. 2. 8.

Psal. 127.
34

The people are called Gods inheritance, Aske of me & will giue thee the heathen for thine inheritance & the ends of the earth for thy possession. And again, Behold (saith David) childre are the inheritance of the Lord, & a reward the fruite of the wombe. He putteth behold befoze this his doctrine as though it were a strange thing and yet most true. Secondly he addeth that children are a reward: Inclosers manie times lacke this reward, they loue the earth so wel that God wil not blesse them with many sonnes: Say David addeth, Like as the arrowes in the hand of the Gyant, so are the children of young men. Such arrowes in the hands of Gyants, and many rich Farmers hauing tall and strong

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strong men to their sonnes, we might haue seene: But now, where this late inclosure hath set in sote, either there are no families left, or else they are so pinched by great rents, and pined with want and penurie, that they are rather like prisoners, then arrows in the hand of a Gyant.

Thus inclosure where it commeth dispeoples towne, and impares the Lords inheritance. Therefore all his stewards and ministers ought to inueigh **1. Cor. 4. 1.** against this sinne, and all his childzen ought to condemne it. Againe David speaking of the reprobate and wicked giueth them this cognisance. Haue they **Psal. 14. 4.** no vnderstanding, or will they not know, or vnderstand (as it is in the Hebrew) all they that worke wickednes, who eate vp my people, as if they would eate bread: they haue not called vpon God. Here first we may note, the obstinacie of these sinners, and depopulations; They will not know, they will not be perswaded, they will maintaine and defend their inclosures, and depopulations, say, what one can against them,

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them, yea and that out of Gods booke, they will write all things to maintaine their couetousnes. Secondly the grienousnesse of this sinne with God, and the small account that men make of it. They make no account, no, no more conscience to depopulate towne, and to consume men, then to eate bread. They thinke that they may do it lawfully. But God tels all such heere by the Prophet Dauid, that though they beare a shew of religion, yet they haue nor called vpon God, that is, they are plainely Atheists. For by a figure called Synecdoche, the part is put for the whole, and inuocation of the name of God, is put for all his religion. As Gen. 12. 8. 1. Cor. 1. 2. Acts 9. 21.

Psal. 80. 8.

Now, Dauid in another psalm toucheth narrowly these Inclosers and depopulators of towne, speaking thus to God. Thou hast brought a vine out of Egypt (saith he) thou hast cast out the heathen, and planted it. No doubt Dauid beare spake typically of the vine Christs Church, which God hath in our daies brought out of the Popes spirituall

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spirituall Egypt, as Saint Iohn termes **Reu. 11. 18.**

it : and that he hath cast out those spirituall heathen that trampled with their feete, the holy citie, 42. moneths. For what did they else in poperie, but trample in Gods Church with their feete : Their bodies were present in the Church, but not their vnderstanding, and therefore their hearts were away.

For where vnderstanding is not, there the heart cannot properly be said to be.

And therefore their vnderstanding was away, because Gods worde was read to them in a strange tongue ; and also they praised in a strange tongue. Except **1. Cor. 14.**

I know the power of the voice of him **11.**

that speaketh, I shall bee to him a Barbarian, saith Saint Paul. And may not these be properly called heathen, whom Saint Paul calleth Barbarians : and may not these be said, to trample in the holie citie, when their bodies onely were present and their hearts were away : God hath brought a vine out of

Egypt, and hath expelled the heathen out of his holy citie, and planted this vine in their place. He swept before the **Gen. 1. 1.**

face

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face of this vine, with the winde of his spirit, and the besome of his worde, cleansing all the dust and sand of mans deuises, giuing to it puritie of doctrine, It filled the land. This vine spred her branches thorow the whole lande and that speedily. The Papists maruell: they neuer dreamed, that this vine would haue spred her branches so far, and wide. Nay the hilles were couered with the shadow of it. Manie noble men, verie religiously and zealouslie professed this religion, and drank the comfortable wine of this vine.

Mat. 23. 23.

But here now followes the mischiefe, here followes Sathan Iesus
Psal. 80. 12. Christs enemy. But why (saith David) hast thou pluckt vp her hedge, that euery one that goeth by the way, hath a snatch (as we say) at this vine? The wild Boare of the wood hath destroyed it, and the wilde beasts of the field, haue eaten it vp. And the vineyard, which thy right hand hath planted, and the young vine which thou madest so strong for thine owne selfe, It is burnt with fire and cut downe. What doth all this meane?
but

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but that this vine, by couetous and cruell landlozds is lopped and diminished, and burnt with the fire of couetousnes. Euen that vine, which God himselfe planted so miraculously, and had made so strong in faith, to goe out of poperie, ^{1.Pet.5.9.} and not to feare the Diuell. This beloued vine, and this strong vine, haue our wilde Boares deuoured, and our fierie couetousnesse hath burnt vp; soz doe wee thinke that David speaks of any materiall fire oz vine? Will God take this at their handes? Doe they thinke, that he makes not high account, of euerie chzistian soule? and doe they not know, that he will be praised with ^{Act.10.28.} many mouthes? And that Chzist, when ^{2.Cor.9.12} he sawe the multitude went vp to the ^{Mat.5.1.} hill to preach? and that he knoweth, how manie haue bene in towne, in time of poperie? and shall wee now in the light of the Gospell, impare his sheepe? dare wee doe it? surely hee will reuenge it. And let all such depopulators know, that they are but travellers by the way. They shall not long continue here with their hedges.

C

Ioab

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2. Sam. 20.
20.

Ioab a bloudie warriar and souldier could say, God forbid, that I should deuoure or destroy the inheritance of the Lord : and shall professors of the Gospell, be guiltie of this sinne, and depopulate towne?

Gen. 22. 17. It was one of Gods blessings which he promised to Abraham, that he would greatly multiply his seede, as the starres of heauen, and as the sand which is vpon the sea shore. And doe we thinke, that they shall be blessed, which goe about to depriue him of this blessing? And Esay likewise thus prophesieth of Christs Church, I will power my spirit vpon thy seede, and my blessing vpon thy buddes, and they shall grow as amongst the grasse, and as the willowes by the riuers of waters.. By how many types here, doth the Prophet expresse vnto vs Christs Church? of seede, of buddes growing amongst grasse, and of willowes? and doe not all these, insinuate vnto vs a multitude? They are not Christs friends but his enemies, that doe not nourish and cherish this his seede, in the bosome of their hearts, that

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that doe not comfort these his buddees,
with the curtesie of their speeches, and
which doe not water, these his wil-
lowes, with the continuall streame of
their liberalities. This was the cause
why Salomon desired wisdome of God.
Thou hast made me King over a great 2. Chr. 1. 7.
people, like to the dust of the earth.
Giue me now wisdome, and know-
ledge, &c. Salomon was but a type of
Jesus Christ: If that his subiectes
were like to the dust of the earth; what
shall Jesus Christs subiects be likened
vnto?

I reade in a booke of the *Suruey of Mundus*
France, made by Bodinus, in the daies of imper. Rex.
King Henry the second, besides Burgundie gall.
there were numbred in France 27. thousand
villages with steeples. And in another suruey
of France, made in the raigne of Charles
the ninth, it was found that the number of
the inhabitants there, were aboue 15. mil-
lions of men. Did the French thus glory
in their multitudes of people; and shall
not we much moze in England, sake
to maintaine ours?

And here I cannot but take away
C 2 some

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some stumbling blockes : for these Inclosers perchance will flatter themselves and say, that it is but a small village that they haue dispeopled, or a small farme or cottage that they haue decayed or pulled downe; and what doe you make so much to doe thereof?

Gen. 19. 20 But let all such know, that little Zoar
Luk. 4. 16. saued Lot: and Nazareth that obscure
Ioh. 1. 46. ritie whereof Nathaniell said, can any
good come out of Nazareth, it nursed
our Saviour Jesus, and gaue him a
name which from his crosse to this day
is honozable. And Saint Paul teacheth
1. Cor. 1. 27 vs plainly, that God hath chosen the
28. weake things of this world, to confound
the mightie things; and vile things, and
things which are despised, hath God
chosen. And dare any contemne or
make light account of that, nay de-
stroy that which God hath chosen and
maketh great account of: Out of that
little village or poore cottage which he
hath decayed (whosoever hee is) might
haue come one as good as himselfe.
What may I say then of great husband
townes where many rich farmers, and
cottages

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cottages are decayed: Would any of vs willingly haue the little finger of his hand cut off: no more no doubt, will Iesus Christ suffer one poore cottage, (which is as it were his little finger) to bee cut off, unpunished without repentance. There was a statute made of late, for the maintainance of tillage, and reedifying farmes decayed: It is to bee feared that God hath observed how diligent some were to see the poore whipped, by a statute made at the same time: and how slacke in the execution of that other act of reedifying & plowing.

Another stumbling block is, that some will say they must needs maintaine their states. And this cloake couers all their pride, and couetousnes. But let all such know that reason thus; Must they impare the Lords inheritance to maintaine their estates, euen they whom the Lord himselfe hath advanced: they had better to be as poore as Lazarus in state and condition; nay, Luk. 16. 20. they had better neuer haue bene bozne, then to exalt themselues to impare his inheritance. Oh let these men of all

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others take hede of this ingratitude. Let the example of King Saul terrifie them, who being made of a poore acorne, a mightie oake, and of a seeker of his fathers asses, the first King of Israel, yet afterwards for his vnthankfulnes and disobedience, he and all his posteritie was quite reiected of God for euer from the kingdome.

1. Sam. 9.
26.

2. Sam. 16.
18.

Let Iesus Christs example teach and moue them, who to doe vs good did not respect his estate, being equall with God (as Saint Paul teacheth vs,) but humbled himselfe, and became as a seruant. He washed his apostles feete, and became obedient to the death of the Crosse. And what is the greatest of our estates in comparison of his? Surely euen like a little mould-hill to a mountaine. And Shall we thinke much, to impaire our estates to doe our brethren good? nay Shall we hurt them to maintaine it? nay Shall we dishonour God? Oh not Christs disciples, but Mammons worlclings! There were as many noble men and gentlemen in England heretofore, as are now, and of as great

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great estate: and how did they maintaine themselves? They did not in the Popes darke kingdome depopulate townes, and shall we in the light of the Gospel? Can we maintaine our estates by no way else, but by impairing the Lords inheritance: let that be farre from vs. If Inclosers would be content with the annient apparrell, and houses and dyet of their ancestozs, as they are not ashamed of their lands; they neede neuer raise rents, noz improve their lands.

They which stand so much on this point, that they must maintaine their estates, know not what humilitie is. All Christs disciples must be humble. Math. 11.
And humilitie is to descend a degree or 29.
two from our estate, and not to seeke to maintaine it: Surely that is a spice of pride. The danger and griuousnes of this sinne makes me in all humilitie to write thus. It is to be feared that God may now complaine as he did in the daies of Ieremie: Can a virgin forget her ornament, or a bride her attire? yet my people haue forgotten me, Ier. 2. 32.

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daies without number, who haue adoy-
ned and maintained them. Why do you
as it were now at last, begin to make
your waies good againe, to purchase
my loue? yea euen heerein, thou decla-
rest, that thy waies are euill. For in thy
wings are found the blood of soules, of
poore innocents. Thou hast not found
them with mattocks in their hands,
such as are mentioned in Exodus,
Exod. 22.2. where theeues are said with mattocks
to digge thorow walles, and to enter
into houses by night, but aboue all these
(saith the Prophet) no doubt with grea-
ter instruments, euen to pull downe
houses and townes. And yet thou saiest,
because I am guiltlesse, surely his wrath
shall turne from me. Behold I will enter
with thee into iudgement, because thou
saiest, thou hast not sinned. Inclosers
are as guiltie of these sinnes, as were
those Jewes. For after their inclosure,
they will goe about to make good
their waies, and they will giue some
poore widowes, cowegates in their
closes, as it were to purchase Gods
fauour, whereas (as those Jewes had)
they

As it is in
the He-
brew.

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they haue the blood of poore innocent
soules in their wings and worships.
Say, and they haue also in their hands
not mattockes, but greater instru-
ments then those, euen to pull downe
farmes and towne. And yet neuer-
thelesse they saie (as the Iewes did)
that they are not guiltie. Therefore (saith
God) I will enter into iudgement with
them. And this may seeme to be another
cause, of the plague amongst vs at this
day. We sinne in wordly cares, and in Luk. 21. 34.
excesse in our diet, whereof our blessed
Saviour biddes vs take hede: we ex-
ceede in our stately buildings, which the Esa. 2. 15.
Prophet Esay and Ieremie plainly re- Ier. 22. 14.
proue: we sinne in vanitie of apparell, Zeph. 1. 8.
which the Prophet Zephanie con-
demnes; and we account these no sins:
wee say that we are guiltles and there-
fore doth God enter with vs into iudge-
ment: whereas it is the first lesson
that the Apostle Saint Peter giues vs
which line in the end of the world, that
we should be sober, and keepe (no doubt) 1. Pet. 4. 7.
that holie meane in all our worldly
cares; in our diet, in our apparell, in
our

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our buildings, and in the furniture of our houses, and to conclude, in all things.

Verse 36.

But that which followes in the Prophet, shall proue them guiltie and condemne them. Why labourst thou so much (saith the Prophet) to change thy waies, and to make them seeme good? thou shalt be confounded of *Egypt*, as thou art also confounded of *Assur*; that is, as the dead Paganes condemne thee, so shall the blind Egyptians and Papists condemne thee also. And here first; did the Paganes deale so hardly with their tenants? Pharaoh the Egyptian, may teach all Inclosers and Landlords, christian charitie, and the communicating of their lands and commodities to their tenants. Behold (saith Ioseph) I haue bought you this day, and your land for Pharaoh, and foure parts shall be yours, for the seede of your field, and for your meate, and for them of your household, & for your children to eate. Here first we may note, that this Egyptian king, would haue tillage maintained: Then, that although he had purchased

Gen. 47. 23.

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chased their land, yet he dealt courteously with his tenants, and had a care, both of the seede of their land, and of their families : and shall not Christians much more haue this care of their brethren, whose land comes by inheritance? He gaue them seede, and yet he required but a fift part for his rent: Oh easie rent! this shall condemne one day our couetous rents, and cruell exactions at our brethrens hands. This mercifull Pharaoh was blessed of God : but Exod. 5. 17. his couetous successor, that laid heauie burdens on Gods people, and said as Inclosers say now, The people are too Exod. 14. much idle, they must haue more worke 27. imposed vpon them, was drowned in the Sea : let them chuse now, whether of these they will followe. Such a good landlord also was Iob, not in Iewrie, but in the land of Hus. If my land rise a- Iob. 31. 39. gainst mee (saith he) and the furrowes thereof weepe and waile : and if that I haue eaten of the heart thereof without money, or haue made the soules of the masters thereof pant : Then let thistles growe in stead of wheate, and cockle in stead

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stead of barley : Here we may first note that Iob neuer eate the strength or heart of his land , but hee paied for the plowing of it , contrarie to many Landlords amongst vs, who will let their lands at great rents , and will make their tenants plow with them (*gratis*) and for nothing. Secondly, that he calls his tenants masters of his land : but many amongst vs make their tenants by their excessive payments , as good as bond-slaves. They did not so much as once pant or blow in the tilling of it , they plowed it ioyfully , and at their ease. But many tenants now adays, doe not onely pant at their plowes, but sigh, caring how they may pay their rents.

Iob 31. 17. Iob also did neuer eate his morsell alone; if he had but one dish, the poore had ever some part thereof : and shall Enclosers thinke much to yeld vnto them some part of their grasse ? Shall they shut them out of their fields , whom hee admitted daily to his table ? And if perchance they thinke that this was very much, and that every one is not bound to doe so : let them marke well that
Saint

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Saint Iohn in his epistle doth charge e-
uery Chzistian to doe moze than this :
If that thou hast the worlds good , and
see thy brother want (saith hē) and 1.Ioh.3.17.
shuttest vp thy verie entrals , or bowels
from him , how dwelleth the loue of
God in thee ? If thy brother beg of thee ,
wilt thou denie him ? Nay , by this place
thou art plainely commaunded , if thou
seest him want , though hē holde his
peace , and craue nothing of thee , to help
him ; and that not in opening thy purse
to giue him money , but in opening thy
verie bowels vnto him ; and in doing to Mat.7.12.
him , as thou wouldest haue done to
thine owne selfe . When if so be that his
cowe lacke grasse , wilt thou not let her
common in thy pastures ? If he lacke
an house , wilt thou not prouide one
for him ? Nay Saint Iohn teacheth thee
plainley hēre , to doe moze for him then
all these ; euen to receiue him , not into
thy fields , or house , but (if it were pos-
sible) into thine owne bowels : and this
was that common salutation among
the Iewes (like vnto our good mo-
row) your soule liueth in me , as ap-
peareth

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1.Sam.1.
15.

peareth by the salutation of Anna to Elie, and the salutation of Gedeon to the Angell, which is as much as to say

Judg. 6.13.

I wish to you euen as to my owne soule ; For so it is in the Hebrew text. Oh that this salutation were pronounced dayly, not in mouth onely, but in our dealings practised amongst vs Christians, which no doubt ought to be ; as both Saint Paul and Peter, doe commaund all Christians. Fulfill my ioy

Phil. 2.2.

(saith Saint Paul) that ye be like minded, or of one minde together : And Saint Peter, finally be yee all of one minde.

1.Pet. 2.8.

Hest.10.3.

Such a mercifull man was Mordoch the Jew, of whom we reade thus, And Mordoch the Iew was second to Ahashuerus, and great amongst the Iewes, and accepted (Ratfu) such a one as his brethren would haue wished, who procured the wealth of his people, and spake peaceably to all his seede, who though he were lately aduanced, to dignitie and worship, yet vsed not these meanes, to maintaine his estate. Oh that Inclosers who professe the name

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name of the Gospell, would imitate this Jew! As for the blinde Egyptians, that is the Papists, how they haue excelled Inclosers in the workes of charitie, euery towne almost tells thee: which townes they haue left to their successors, like the winges of a doue which is couered with siluer: and Inclosers plucke away these golden fethers from them, and leaue them not so good as they found them. Thus Inclosers may plainely see, how that not only dead Asur, but blinde Egypt also doth confound them. Apo. 11. 8.
Psal. 68. 13.

But these Inclosers alledge that saying of the gospell, Is it not lawfull for me to doe with mine owne as I list? They must remember, that parable represents vnto vs that great Landlord of all Landlords, the King of heauen; he may say so only, and none else. They must also remember that saying of the Psalmie: And he gaue them the lands of the hea- then, and they tooke the labour of the people in possession, that they might keepe his statutes and obserue his lawes. Math. 20.
15.
Psal. 115.
God hath giuen them the earth in deed:
but

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but vpon this condition, that they
Ioh. 13. 34. should keepe his lawes, and his lawe is
Christian charitie.

The third reason is, that this Inclosure
is against the common wealth of
the Iewes.

Gen. 12. 1.

GOD said to Abraham, Get thee out
of thy Countrey, and from thy
kindred, & from thy Fathers house, vn-
to the land that I will shew thee, and I
will make thee a great nation, and will
blesse thee, and will make thy name
great, and thou shalt be a blessing. All

Rom. 4. 11.

Christians must be Abrahams sonnes,
and account this commaundement of
God spoken vnto them, and goe out (by
their lonnes, affections, studies & cares)
of their father Adams house, that is, the
world; and liue heere in this world, as
their father Abraham did, like poore pil-
grims and traualers: and then shall
God blesse them, and make them a bles-
sing, euen the very members of Iesus
Christ: who also when as he was in
this world, followed those very steps of
Abraham

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Abraham, and liued here as a traualer
 o2 pilgrime, and not as a Citizen, o2 as
 an inhabiter. But how contrarie is
 this doctrine to the practise, and very
 speeches of these Inclosers, who say,
 Is it not lawfull so2 vs to vse the
 earth to the most aduantage? This is
 their *maxime* and p2inciple: but Abra-
 ham and Saint Paul doe tell them, that
 they should vse it as though they vsed it **I. Cor. 7.31.**
 not. That they should vse it as wise
 traualers doe their Jnnes in their iour-
 neis, who seeke not so2 gaine o2 super-
 fluitie there; who care so2 no more
 then will serue their turnes. Let the
 inhabitants of the earth seeke to make
 their most aduantage thereof: But let **Gen. 14.3.**
 all Christians who dwell therein as
 Pilgrims, seeke so2 no more then will
 serue their turnes; let them goe out of
 their countries in hart and affection,
 with Abraham their father, and be *He-*
brues, that is, passengers with him, as
 the Hebrew word signifies; and not *Ca-*
naanites, that is, marchants, whose trade
 is in this life. Thus much Abraham, the **Zach. 14.21**
 father of the faithfull Jewes, and the be-

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ry name of the Hebrewes doth teach them a lesson worth the learning; for this is the sinne of our age, that we are too much in love with this earth, more than our forefathers, nay more than Pagans haue bene.

- Numb. 22. The Jewes whose fields lay together, did not inclose them: as the field of
24. Boaz, which lay altogether and yet was
Esay. 5. 2. not inclosed, plainly proues. Their Or-
Pro. 24. 3. chards and Vineyards were walled a-
Iosh. 15. 45. bout; their common fields were boun-
Deut. 27. 11 ded with stones or mountaines: But our
Matth. 5. 20 righteousnesse must exceede theirs, and
therefoze we ought not to inclose.
- Exo. 23. 10. Among the Jewes also, every yeere
the poore might gleane in their fields,
Leuit. 19. 9. and they were commaunded not to rake
them too cleane, but to leaue somthing
for the poore, and not to gather in the
outsides of their fields, but to leaue them
also for the poore. Boaz did very no-
tably fulfill this lawe. Nay, euery se-
uenth yeere what grew in their corne-
fields of it owne accord, they were com-
maunded to saue, and to suffer the poore
to gather and reape it. And doth not this
plainly

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plainly commend and commaund tillage : The poore must haue some thing left them euery yeere for to gleane, and they must haue euery seventh yeere all the whole croppe that grew of it owne accord. And were not the Iewes then bound to sow their fields, so that the poore in Iewry had good and plentifull gleanings left them euery yeere, and the whole croppe of rich mens lands euery seventh yeere? But Inclosers will cut short all this, for neither will they sow any thing at all, and so bar them of their gleaning and reaping; or if they sow any small quantitie, they will rake so cleane, that the poore shall get very little that commeth to gleane after their rakers.

The Prophet Ieremie doth prophesie of the returne of the Iewes from Babylon out of captiuitie, and vnder the type of them, of Christs Church thus. O virgine Israel, thou shalt be adorned Iere.31.5. with the Timbrell, and thou shalt goe forth with the dance of them that be ioyfull : Thou shalt yet plant vines on Ephes.4.6. the mountaines of Samaria and the

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planters that plant them, shall make them common. As Christs Church hath a common Father, and a common Saviour, and common Sacraments, and a common countrey, and a common inheritance in heauen: so on earth she should also haue a brotherly communitie in her earthly affaires; and she should make her grapes comon. This did the Iewes in the shadow; and shall not Christians doe thus much more in the cleere sunshine of the Gospell?

The fourth reason; this Inclosure is against the estate of Christs Church and kingdome.

Esa. 60. 18.

*I-shunga-
tha.*

E Say thus prophesieth of it: Violence and hard dealing shall no more be heard of in the land, neither desolation nor destruction within thy borders, but thou shalt call saluation thy wals (of a word deriued of the name of Iesus) and praise thy gates. Our wals should taste of the love of Iesus, and should be like him; they should all be built of free stones, and not of flint stones; and all our gates should

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should be praise; we should neuer set
foote out of doore, but we should be merry
and ioyfull: And are Inclosers tenants
of this kingdome? Is not their hard dea-
ling and violence almost in all places
complained of? Are not their desolati-
ons and pulling downe of farmes appa-
rant in euery mans eyes? Are the wals
and dwelling houses of their Tenants
built of free stone, and not rather of flint
stone? Doe their rents taste of Iesus
Christ, and not rather of worldly coue-
tousnesse? Are the doores of their Te-
nants houses praise, and not rather la-
mentation, sighing and mourning?

And againe, he describes vnto vs the
estate of Christs Church, thus: The
Wolfe shall dwell with the lambe, &c.
And, the Cow and the Beare shall feede,
their yong ones shall lye together, &c.
This communitie of dwelling, Inclo-
sers do sometimes take away in Christs
Church: for they will haue no man al-
most dwell nere them. We may see
many of their houses built alone, like
Rauens nests, no birds building nere
them: but especially this community of

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feeding, they like not of. They will eate
their pastures by themselves, they will
haue none to enter common with them.
Geminianus a very learned man, agree-
ing herein with the Prophet Esay,
writes thus very excellently; Good men
euer loue a common and sociable life, and
they flie singularities or solitarinesse by the
example of Bees: For Bees, as Ambrose
writes, doe chuse vnto them a common
mansson or dwelling, and they are all shut
up with one doore, and they all labour toge-
ther; their meate is common, as also their
worke; as they worke together so also they
eate together. Their occupation (as I may
so fearme it) is common, and their gaine is
common, and their swarming is common.
And hath God giuen Bees these excel-
lent vertues in vaine, or for themselves
only, and not rather to teach men Chri-
stian charity, and humane society? Such
angrie creatures doe thus loue, and liue
in common together, and shal not much
more men, to whom God hath giuen no
things? Say Christians, to whom he
hath giuen that louing and sociable done
of his holy Spirit?

Gemin.lib.
4.cap.11.

Mat. 3. 16.

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The Prophet Micah also thus describes vnto vs the estate of all Gods people in his Church. But they shall sit Micah. 4.4.
euery man vnder his vine, and vnder his Figge tree, and none shall make them afraid : for the mouth of the Lord hath spoken it. Where the Hebrew word (*Charadh*) signifies to moue one with thought, and care. All shall liue merily in Christs Church ; they shall neuer feare thought nor care, much lesse taste of it. And doe not Inclosers, not onely make their Tenants feare thought and care, but also fill their heads with it : England hath been famous throughout all Christendome by the name of merie England : but couetous Inclosers haue taken this ioy and mirth away ; so that it may be now called sighing or sorrowfull England.

In England we haue euer had three States, Lords Spirituall, Temporall, and the Commons. And these Commons are diuided againe into Gentlemen, Yeomen, and Husbandmen. But in other Countreies there is no Yeomanrie, but only in England. In France

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all are Gentlemen, or Peſants : In Denmarke all are Noblemen, or Ruſtici, as they tearme them: And in High & Lowe Germanie there are the Nobilitie, and the Boores. So that, Gentlemen which are Incloſers, ouerthrowing the Peomanrie, and decaying the Communalty, doe blotte out the ancient glozy of England : ſo, no doubt, by the ſtrength and hands of theſe two, haue been heretofoze euer obtained, our admirable conqueſts, and moſt famous victories throughout all Chriſtendome. So that now theſe Incloſers doe goe about to make England as barbarous, and as weake in this reſpect, as other nations. Nay let them take heed that they proue not themſelues Egyptians : ſo not the countrey, but the conditions & maners, are wont to giue names. As we may learne out of the Prophet Eſay, where, as he calles the Noblemen of Iewrie Princes of Sodome; and the people, the people of Gomorah: though neither they nor their anceſtozs were bozne there. So I feare we haue ſome Landlozds of Egypt in England : ſo (*Muſraym*) the
name

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name of Egypt, in our language is as much to say, as an *Afflicter*, or one that makes another sorrowfull: and are not these Inclosers Egyptians then, which pinch, and bere their brethren? Let them take heed; the name agrees vnto them: let them feare the punishment; God is the same God still. He that heard the grones, and sighes of his people in Egypt, and came downe to deliuer them, will no doubt doe the same in England.

Psal. 101. 27.
Exod. 3. 7. 8.

I haue heard of an olde prophesie, that Horne and thorne shall make England forlorne. Inclosers verifie this by their sheepe and hedges at this day. They kill poore mens hearts, by taking from them their auncient commons, to make sheepe pasture of; and by imposing vpon them great rents, and by decaying tillage; so that now they are sorrowne hauing no ioy to liue in the world.

And according to these shadowes, Saint Iohn describeth to vs the truth of Christs Church: But if that we walke in light (saith he) as he is in light, we haue

1. Ioh. 1. 7.

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haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanserh vs from all our sinnes. Here is, euen to force vs to the communicating of our vile earth one to another, the communicating of Iesus Christs most pretious blood: as though they which would not maintaine this christian communion and fellowship among themselves, should not be partakers of that. They are not children of God, but children of the diuell, that walke not in this light: they are not of Gods familie and Church, but of Bathans Synagogue, that haue not this fellowship among themselves. And
1. Tim. 6. 17 Saint Paul commaunds Timothie, and in him all ministers, to teach rich men the same lesson; Charge them that be rich in this world that they be not high minded, &c. but to be very ready to giue and to be κοινωρικος, making common their talents among their brethren: but Inclosers doe not so.

To conclude this point: Esay in his prophesie, may seeme to teach, and touch vs also very narrowly, that haue liued
vnder

vnder the gracious raigne of Quene
 Elizabeth, and doe now line vnder the
 happie and religious gouernment of
 King James: for he also prophesied in
 the daies of godly Ezechias, to whom Esa. 11.
 both these may be compared. And God
 there complaines, that when as he had
 planted a most plesant vine in Iewrie,
 and had hedged it from the hands of
 the enemye, and had picked out of it Esa. 5. 2.
 stones, that is, many vnprofitable mem-
 bers and traytors, and when he had
 planted a wine-presse in it, that is, a fa-
 mous Schoole of the Prophets which 1. Sam. 19.
 should yeld vnto them the most plea- 20.
 sant wine, and also had built in the mid- 2. King. 2.
 dle of it a stately tower of defence, euen 3. 5.
 a most godly and mightie Prince and
 Magistrate: yet for all these benefits,
 when as he looked for swete grapes at
 their hands, they brought forth sower
 grapes. And hath he not bestowed all
 these former benefits and blessings vpon
 vs in England? He is very vnthank-
 full, or starke blind that will not ac-
 knowledge this: and yet for all these
 benefits these Inclosers (with those
 vnkinde

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Unkinde Iewes) yelde sower grapes.

Verf. 8.

And what these sower grapes are, the Prophet Esay after most manifestly sheweth vs. Woe vnto them (saith he) that ioyne house to house, and lay field to field, till there be no place, that you may be placed by your selues in the midst of the earth. Is not this the marke that inclosers doe aime at, to be placed alone by themselves on the earth? But to such stragling sheepe, from the holy fellowship of the Lords flocke, the Prophet here, cryeth woe. And are not these plainly the grapes that Inclosers doe yelde, to ioyne field to field: and these, they account gainesfull and pleasant grapes. Oh men desperately sicke, whose mouthes are thus out of taste; And doe they thinke that God will take these grapes at their hands?

What talke they of the godnesse of their land, that it is worth this, or that? let them praise God that they enjoy it. If he had not hedged it about; not long since, the cruell Spaniard had deuoured vs all. Oh, rememb;ing this, let them offer sweete and most pleasant grapes vnto

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unto the Lord, that is, Deale as mercifully with their poore Tenants as is possible. All the mercy which they can shew, is nothing to that mercie, which God hath shewed to them already; nay, to that he must shew to them hereafter, or else they shalbe damned. And let them take heede; for with what measure they

Math. 7.2.

doe now meate, shall be measured to them againe: as it was done to that rich man, who, as he would not give a crum

Luk. 16.21.

or droppe here on earth, so he could not haue one crumme or droppe of comfort then graunted him in hell: though he could cry father Abraham neuer so loud, his vncharitable and vnmercifull faith could doe him no good; no more shall theirs profit them: Let all men marke this well; It is written for our learning.

Rom. 13.4.

And let them marke well what measure of mercie they now giue; and let them be sure, that they giue measure enough: for, without all doubt, at that day, they shall receiue the same againe. And I pronounce vnto them, that, doe what they can, they shall stand neede of it all. Let them not flatter themselves

in

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in doing some small trifles, and in gi-
uing the paring of their nailes, and those
things which they may well spare:
1. Pet. 4. 18. for as Saint Peter tels vs, at that day
the iust man shall scarcely be saued: and
then what case shall vnmertisfull men
be in?

The fifth reason is, that this Inclosure
is against Christian charitie.

1. Cor. 13. 5
Phil. 2. 4. **S**aint Paul saith, Charitie seeketh not
her owne things, but euery man also
the things of other men. But these
Inclosers respect onely their owne
commodities, and therefore it is against
charitie. It was the voyce of Cain, and
not of Sheth, nor of Gods Church, am
Gen. 4. 9. I my brothers keeper? And euen at this
day they are of Cains petegrée, and not
of Gods familie, that haue no care of
the wealth and welfare of their bre-
thren.

This Inclosure is also against the
loue which Iesus Christ commanded
2. Cor. 8. 9. and shewed towards vs; Yee know the
grace of our Lord Iesus Christ (saith
Saint

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Saint Paul) that he being rich, for your sakes became poore, that you through his pouertie might be made rich. And I giue you *τὴν χάριν* my counsell, and mine aduise herein. This is also that law of our Sauour Christ, which he so straitely commaunds all his, To loue one another, as he hath loued them, and that with a repetition. This is Saint Pauls aduise ; for our bʒethʒens sakes, euen to become poʒe to doe them good. But Inclosers doe not thus, they seeke their owne wealth and riches, therefore they contradict both our Sauours law, and Saint Pauls aduise.

The most comfortable words of our blessed Sauour, euen the first and most ioyfull message that he sent to his Apostles after his resurrection were these, Go to my brethʒen and say vnto them, I ascend vnto my Father and to your Father, to my God and to your God. Oh ioyfull netwes ! Shall we not beleeue this ? And if we doe, shall we not account indeede all Christians now our bʒethʒen : euen our most neere and deere bʒethʒen : which brotherhode our Sauiour

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Sauour Iesus so dearely bought, even
by his most precious death; and shall
we not deale with them as with our
bzethren? But Dauid in the person of
our Sauour Chzist complaines, that
Psal. 69. 8. he is become a stranger to his brethren,
and an aliant to his mothers children.
And is not Iesus Chzist, in his mem-
bers amongst vs, in this state euen
now? and may he not seme to make the
same complaint? Whosoener lets a
farne, or sels any thing to his bzother,
doth he not deale with him, as with a
stranger? doth he not make him pay
for it to the vttermost? Nay, some-
times moze then it is worth? A Turke
might haue it as cheape at our hands
as a Chzistian. And may not Iesus
Chzist then iustly say, that he is be-
come a stranger to his brethren? surely
as great a stranger, in his members
to Chzistians, as he was in his owne
person to the Iewes. For as they gaue
him vineger and gall to drinke; so many
now giue to their bzethren; and espe-
cially Inclosers giue this drinke to their
poore tenants.

And

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And here we may note that excellent
propertie of true charitie that she is al-
waies hard to her selfe, that she may be
bountifull to others. So was the widow 1. King. 17.
of *Sareptah*, that she might feede Elias ; 15.
and so was that widow in the Gospell, Luk. 21. 4.
which our Saviour so highly com-
mends ; That she might giue some thing
into the Treasurie of God, she gaue all
her liuing, and punished her selfe. So
was that Samaritan and that stranger
amongst the Iewes (whose example all Luk. 10. 37.
that will be accounted neighbours our
Saviour commaunds to follow) to that
wounded man. He set him on his owne
beast : he went a foote himselfe, and
tooke paines that he might ride. So
were all the Church of Macedonia, as
Saint Paul sheweth, in their extreame 2. Cor. 8. 2.
pouertie rich in liberalitie to the poore,
They pinched themselves, that they
might be liberall to them. Doe Inclo-
sers follow these examples : doe they
pinch themselves that they may doe
their brethren good : Shall not all these
examples, of Iewes, widowes, stran-
gers, and Macedonians moue them ?

¶

They

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*Sic vos non
vobis vel-
lera fertis
ones, &c.*

They doe quite contrarie; and they thinke, that they may doe it lawfully; that is, they may seeke their owne commoditie howsoever that their brethren fare: surely this is not charitie. All Gods creatures may seeme to teach vs this lesson, as Virgils verses auouch. The sheepe beareth not his fleece, nor the oxe his poake for himselfe, nor the Bees hoord vp their honey, but all for our vse. Nay, those excellent creatures; the Sunne, the Moone, and stars, how continually doe they runne their courses, for our commoditie? And shall not we take paines and pinch our selues to doe our brethren good? And will not Inclosers learne this lesson being taught it by so many schoole-masters? I am verely perswaded, that God hath sent of late vnseasonable weather; especially in the hay-haruest, to teach Inclosers what an acre of their inclosed pasture ground (which they doe make so great a reckoning of) is worth. For the hay-haruest, which yeldes meate for their sheepe, hath bene lately vnseasonable and wet: but the corne harvests

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haruests which yeldes meate for his sheepe (the poore) the Lord hath blessed: Ioh. 12. 8.

And else no doubt, if the corne haruest had bin as wet as the hay haruest was, there would haue been a great dearth of corne, to the vndowing of the poore. But our most louing God, to declare the loue that he beares to his owne sheepe: & the small care in comparison, that he hath of their sheepe; hath as it were plagued the hay-haruest of their sheep, and blessed the corne-haruest of his own sheepe; for nothing chanceth in vaine. Mat. 12. 29.

And therefore whereas Inclosers doe vrge, the goodnesse of the ground, and the benefit of Inclosure, and that an acre of their inclosed medow and pasture, is worth thus much; they must consider, y vnles God send seasonable weather, it may proue almost worth nothing: they must learne to let God haue a chief part of their rents reserued to him. Vnlesse he keepe for vs the appointed weekes of the haruest, as Ieremie teacheth, what is all our land and labour taken about it worth? No doubt our ancessors had consideration hereof, in letting their

Ier. 5. 24.

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lands ; which were so easily rented, that the tenant might haue the rent what weather soeuer God sent : and this was Christian charitie. But this charitie is now banished out of the world : The Incloser will haue his great rent, hee will not abate one penie what weather soeuer come. One writes that the poore husbandman is more cruelly dealt withall than the asle ; whom his master, if that the weather or the way proue not conuenient and good, will ease of his burden. But Husbandmen, come faire come foule weather, are nothing pitied ; they must beare still their accustomed burdens, be they neuer so great.

Act. 4. 32.

This practise of Christian charitie was vsed in the Primitive church. And the multitude of them which beleueed (saith S. Luke) were of one heart, and of one soule; neither any of them said or accompted, that that which he possessed, was his own ; but they had all things common. Common like Christians, not like Anabaptists : common in vse, not in proprietie. For Ananias possession was his owne, to haue either kept or sold

Act. 5. 42.

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told it, as Peter told him. So was also all other mens possessions and goods, but no man accompted it as his owne.

Lodouicus Viues, a very learned man, thus describes Christian charitie :

To loue, saith he, is the happiest and the best thing in the world: and therefore God and Angels are most happie and blessed, who loue most. And to hate is the worst and most miserable thin in the world: and for this cause the denils are most miserable. And after, lest any man should coine to himselfe a counterfeite Christian charitie; This true charitie makes all things equall; where that flourisheth, no man desireth to be preferred before another, no man will desire to take away any thing from him that he loneth, when as he accompts that he himselfe hath whatsoeuer his friend hath: no man will goe to law with him, whom he loues: none will thinke that he can receiue any iniurie at his hands, and therefore neuer thinkes on reuenge: no man will enuie him, whom he loues; nor any man is glad of the harmes of him that is his friend, nor is agriued at his welfare. But contrariwise, according to the saying of the Apostle,

E 3

possible,

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Rom. 12. 15.

posse; He reioyceth with them that reioyce, and weepes with them that weepe, & that not fainedly or counterfeitly, but from his very heart. *Because loue makes all things common, and accompts that his owne which is his whom he loueth.* Thus

1. Cor. 13. 1

Lodouicus Viues describes Christian charitie. And how farre off are Inclosers from this? Saint Paul saith, That if he had all knowledge, and all faith, euen to remooue mountaines, yet without this charitie he were nothing before God: And what are Inclosers then, that are destitute of all these gifts, and lacke this charitie? Let them marke this well, that this iewel Charitie, one day befoze the Maiestie of God, shall be more worth than all their golde, and great rents and reuenues. This is the charitie of all the Saints in heauen. For although there be differences of ioyes, yet the Saints which haue lesser ioyes, accout those ioyes, through charity, also theirs, which their brethren doe enioy.

1. Cor. 15.

41.

Psal. 119.

116.

Now is fulfilled that prayer of Dauid, It is time for thee Lord to put to thy hand, for (*Hephiru*) they haue abrogated,

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gated, they haue made no account of thy lawe. And what is Christs law but Ioh. 13. 34. charitie? And that not any charitie, but such a charitie as he hath shewed towards vs; & as Lodouicus Vines here hath described to vs. But it is time for God to put to his hand, for this charity is banished, is abrogated, is made no account of, many thinke that it concernes them not.

But the very Pagans haue had this charitie, and, but that they wanted the eye of faith, they haue mounted vp here, A^c. 17. 27. in (like blinde Hawkes) farre higher than some Christians, especially than Inclosers.

Cymon the Athenian commaunded all hedges and pales to be taken away from his grounds, that both Citizens and strangers whoesoener, that stood in neede, might haue more free access into them, to gather Apples and corne. And Photion the Athenian said, That a man had as good pull downe Churches and Altars, as take mercie from amongst men. And Iulius Caesar was wont to say, That then he waxed rich, when as he did any man good. And

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Will Inclosers come behind any of these? Will they inclose? Cymon the Athenian would not doe it. Will they not deale charitably in letting of their farmes to their brethren? Phocion tels them, *that they had as good pull downe Churches* Doe they account the money in their coffers their treasures? Cæsar, that proud Romaine Emperour shall condemne them; he thought not so, but rather *that which he had bestowed liberally.* Traiane the Emperour was accompted the ioy of mankinde, because that he neuer sent any man sad home. Oh that all Landlozds were Traianes! They should bee moze; for it is moze to bee a Christian, than to be a Traiane; and Saint Paul wille
all Christians to walke worthy of their
vocation. The name of a Christian is
the honozablest and bountifullest name
in the worlde. Christians take their
names, of the anointing the holy Ghost.
And what then can be moze honourable and bountifull? Octavius Cæsar
compted that day lost, wherein he had done
good to no man. Oh that all Landlozds
would spend their daies thus, in deu-
sing

Ephes. 4. 1.

1. Pet. 4. 16.

1. Ioh. 2. 27.

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ling the good of the townes, whereof they are Landlords, and not in the impoverishing of them! When we should haue a flourishing Church, and a rich Common-wealth. Ptolome also King of Egypt was wont to say, *That he had rather make others rich, than be rich himselfe.* Wh that Inclosers were of this minde! Curius also the Romane hauing a great deale of golde offered him of the Samnites, *I had rather, saith he, haue the possessors of the gold Mine, than their gold.* O wise Curius! he had rather haue the hearts of the Samnites, than their heapes of golde. Wh that Inclosers were in this point but as wise as he! The day will come when the prayers of tenants, shall doe their Landlords more good than their great payments now. For that saying of our Saviour shall stand good, whereas they with their chests full of gold and siluer shall perish; Make you friends of your vnrighteous mamō, Luk. 15.9. that when as you shall depart hence and faile in your account, they may receiue you into euerlasting Tabernacles. And our Saviour addes an *Emphasis* or a
Memo-

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Memorandum (as we say) to this his sentence; (And I say vnto you) as though he should say, Marke this well, all you rich men, whom God hath enriched with his talents: Herein follow that same vniust Steward, and make you friends of the poore; that when you shall depart hence, & God shall call you to an account of your stewardships (as y great rich man did his steward, and shall faile therin, the best of you al, euen as he did) the poore may receiue you into euerlasting tabernacles. Make the poore as waters to cast your bread on, as y Preacher counselleth you: that you may find it a gain, whē as you shal stand in need, after many daies: and as stones to powre your oyle vpon; as did Iacob the Patriarch; that when you shall die, you may sleepe quietly as hē did being aliuē; and sē that ladder Iesus Christ reaching from earth to heaven. For that strange fact of Iacob containes in it some great myserie. And may not that ladder signifie faith, & this powring oile on the stone, mercie? So that we must ioyne to the ladder of faith, the oyle of mercie if we meane

Eccle. 12. 1.

Gen. 28. 12.
18.

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meane to ascend vp to heauen. **Or** if that Ephc. 2. 20.

stone signifie Iesus Christ, are not the
poore his members? and doe not they
which shew mercie vnto them, powre
their oyle on Iesus Christs feet, as Mary Ioh. 12. 3.
did in the gospel, & as it were on stones?

Such an heire of Iacob, was Dauid,
who of himselfe writes thus; Know Psal. 4. 3.
ye that the Lord (*Hiphlah*) hath as a
wonderfull and pretious thing chosen
to himselfe (*Chasidh*) the mercifull man.

And he concludes, I will lay me downe Vers. 8.

in peace and take my rest, as though
mercifull men onely, and they that
powre their oyle on stones, as Iacob
did, should take their rest, and sleepe
sweetely. For that sentence also shall
stand good, wherein consistes one maine
point (next faith) of our saluation: Bles-

sed are the mercifull, for they shall ob- Mat. 5. 7.
taine mercy; and iudgement mercilesse Iam. 2. 13.

shall be to him that hath shewed no
mercy, as S. Iames teacheth vs. But
Inclosers, I thinke, neuer remember
that day: if they did, they would prefer
prayers befoze payments, and the harts
of their tenants, with that courteous

Romane

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Romane Curius, befoze their heapes of golde and siluer. O blinde couetousnesse! O blinde Inclosers! moze blinde than Grecians, moze blinde than Romanes, nay, moze vncharitable and cruell than very Infidels. Nature teacheth, that the wilde figge tree, if it be planted nere vnto the figge tree, that it will make it moze fruitfull: and shall not these Heathen or Pagans, who are wilde figge trees in comparision of vs Christians, make vs excell in god works? Shall their figges be sweeter than ours? O degenerate and wilde Christians!

Ier. 2. 10.

God by his Prophet Ieremie (saith, Goe to the illes of Chittim, and behold; and send vnto Kedar, and take diligent heede, and see whether there be such things. Our most gracious God, compares his people of the Jewes, with the Paganes: And will he not much moze compare vs christians with them? And is it not a shame for vs to be overcome of them in charitie towards our brethren? Surely, if we be, in the day of iudgement they shall condemne vs.

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The sixt reason : this Inclosure is against the Church and Commonwealth, and auncient customes and liberties of England,

Gods Ministers may make that complaint of Inclosers, that Iacob made of Laban : Thou hast now changed my wages ten times : So haue they changed the auncient linings of Gods Ministers. But in all their exchanges it hath fallen out, as it doth commonly in casting of mettals : that which hath comne in the second place, hath not been so good as was the former. Their summes of money which they doe now alowe, are not so good in value, as were heretofore tithes in kinde : and againe, the money due is not so easily obtained at their hands. And thus they doe not onely mussell the mouthes of Gods Oxen, which doe tread out his Cozne, but also imponerish them yeerely more & more by this their inclosure ; and yet for all this, they will be accounted Laban,

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ban, that is, they will seeme white and religious.

*Hier. part. 3.
tract. 4. epist.
10. ad Damas.
mas.*

Hierome, of couetous Patrons, and laie-men which studie to get into their hands Ecclesiasticall linings, writes thus: They which serue at the Altar, let them be partakers of the Altar: Therefore because Priests were wont to pray for all them, whose almes and oblations they doe receiue, with what face dare laie men, either themselues eat, or grant to others, the oblations which Christians doe offer for their sinnes, when as it becommeth not them to pray for the people? For this cause, (O glorious Father) we ought to excommunicate those presumptuous persons for ever; that others might be afraid, and that these things might be no more done in the Church. A grieuous sinne, which Hierome saith, is to be excommunicated for ever!

*Alludit ad
illud 1. Ioha-
nis 5. 16.
Orans pro
fratre pec-
catore dat
vitam.*

And here first, the poore husbandmen and cottagers, may complaine vnto your Maiestie of the payments of the Subsidie inflicted vpon them; that whereas there hath bene rich farmers in

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in every Towne to pay it, now those townes inclosed being dispeopled, and those rich farmers which were wont to pay it, being fled away, the payments thereof are imposed on poore men: who being but tenants, and having but a small flocke of cattell (and perchance a great familie to maintaine) are enforced to be thre pound men in the Subsidie booke; whereas the Lord of the manor, or free-holder; being their Landlords, living in other places, having five hundred or a thousand sheepe, in the said Lordship (which they haue inclosed and improued) and perchance fiftie or a hundred cattell, will pay nothing towards the payment of the same. Pleading for themselves, that by law, they are to be assessed and bound to pay but in one place, which for the most part is where they inhabit. And so they vsing and enioying the profits and commodities of the farmes which they haue decayed; and also eating with their cattell, the chiefe commoditie of the field; will beare no part of that dutie with their poore tenants, which makes them repine

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pine and murmur. Pay (that which is the last refuge) if the townes inclosed be so poore, that they are not able to pay the Subsidie; they will vse meanes to mitigate the same, and so make some townes nere adioyning, helpe to beare out the burden of those townes, that they haue decayed and dispeopled by their inclosure.

Secondly, the poore also may complaine of Inclosers: for taking away their Common: for herein they are, first impious against God, and iniurious to their Ancestors, and disloyall to the Kings prerogative royall. For first, God himselfe may seeme to haue given some Commons, as appeares in Holland, and in the Marsh in Lincolneshire, and Holdernes in Yorkeshire, and in Kent, where many miles of ground haue been added by the Sea. Secondly, some people of godly disposition, and great possessions, dying without issue, haue given large Commons in diuers places, as in Yorkeshire, a great Common called Walling Fenne. And lastly, Kings haue given Commons also.

William

of two Sisters.

William Conqueroꝝ gaue Commons
and other liberties: so that Lords of
Mannoꝝ did not appoint them, and
therefoꝛe at their pleasures may not
take them away. And they were giuen
as it should seme, vpon these considera-
tions: First, to maintaine the poꝛe men
that fought foꝛ him: foꝛ all were not
Gentlemen in that great armie of the
Conqueroꝝ. And as gentlemē had lord-
ships bestowed vpon them foꝛ their ser-
uice, so no doubt, the poꝛe had Cōmons
giuen to them also foꝛ the same cause:
that a poꝛe man pꝛouiding onely meate
foꝛ his Cowe against winter, was as-
sured to haue her kept and fedde on the
Commons all the summer foꝛ nothing;
and so might be the better employed a-
bout his Maiesties warres, so often as
neede did require: whereas now in ma-
ny places, the poꝛe man is forced to pay
very dearely foꝛ the summer Common
oꝛ pasture foꝛ his Cowe (ouer and be-
sides his house rent) which in times past
he had belonging to his house foꝛ his
said rents. And so the care foꝛ the pro-
uision foꝛ his family being great, makes
many

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many not to be so forward to warres,
as they both would and ought to be.

*Mund. Imp.
Rex. Angl.*

Boterus Benesius, writing of the
estate of the whole world, and strength
of England, which consistes on the poore
Husbandman, Cottager, and common
Souldier, reports thus; Although (saith
he) the English men are able to bring into
the field 2000. Launces, and a great number
of light horse, yet the horsemen of England
haue neuer wonne to themselves such credit
and praise in war, as the footemen haue done.
King Edward the third, who made so many
voyages into France, and obtained there
so many victories; to declare in which of his
forces he most trusted, forsooke his horsemen,
and went on foote amongst his common
Souldiers. But contrariwise the Frenchmen,
because they will not haue their common
people giue themselves ouermuch to war-
like affaires (lest they should forsake and
contemne their handicrafts and occupati-
ons, and so, by being souldiers, waxe proude;
to which thing the Frenchmen are very
much inclined) put all their strength of
their warres in horsemen, which for the
most part consists of Noble men. The
common

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common Souldier heretofore hath been
for warres, the glory of England, as this
author affirmes; & by him England hath
won so many great victories, and obtai-
ned such great glory and fame; and shall
he now be despised? Nay shall he in some
places be rooted out? What is this else,
but to put out *Samsons* eyes, the strength Jud. 16. 21.
and glory of our land, and to cut off his
haire? To doe this, is not to be true H- Ioh. 3. 47.
raelites, but vncircumcised Philistines. 1. Sam. 17.
What will our riches do vs good, if we 36.
lacke men to keepe them? As the body
cannot consist without legges & armes,
so neither the Common-wealth with-
out Husbandmen, Labourers, & Soul-
diers. Surely, they which will not
maintaine these armes and legs, which
must fight and runne for them, are euill
members of this Common-wealth. If
the legges of our bodies be weake, how
will we complaine? Or if our armes be
out of ioint, what speed will we make to
haue them put into the ioint again? and
shall we not nourish bountifullly these
legges? shall we suffer these armes to
be out of ioint? And here as Gods word

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Psal. 1. 3.

may seme to be the most strong ligament, so in some sort these Commons may seme to bee the sinewes of the Common-wealth: For, as our armes are ioyned to our bodies by sinewes and ligaments, so no doubt these armes were tied in the beginning to the Common-wealth, by their Commons bestowed vpon them. For benefitts, are the strongest bonds to binde men withall, as the Heathen haue taught.

Secondly, it may seme they were ordained for cominon workes: For so haue Churches been repaired, and bridges built, and high waies made & maintained. They would lay a peece of their Common, to be sowne, or for meadow, and with the profit thereof being solde, performe any common worke; and by that meanes, such like workes cost the poore of the Towne very little. And hereof (as appeares now) comes the ridges and furrowes in ancient Commons, which proueth that for such purposes they haue bene sowne. And the like good would come to the Common-wealth, if that they were bled so still.

Whereas

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Wherreas now in many places, where these Commons are takē away by Inclosure, euery penie comes out of the poore mans purse; and hauing no common stocke, hardly any common worke can be brought to passe, as in times past hath bene.

Lastly, a part of these Commons were the Kings high waies; which name plainely argues, that Kings were the authoꝛs of the, as of all other Commons. And those which are leading from one Market towne to another, ought to be two hundred foote broad, (as appeareth by a Statute of Winchester 12. made in 1. Ed. 5.) which were large and safe, that your Maiestie might passe the countrey in progresse with your traine; and your Subiects trauell without danger. But now Inclosers haue so pinched them in, by their ditches and hedges, allowing but 24. foꝛ the way, that your Maiestie cannot passe in their waies and lanes, vnlesse they thꝛowe open their hedges againe foꝛ that time, as experience lately hath pꝛoued. Neither can your poore Subiects

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trauel with their weake beasts without danger, the waies being thereby made strait and narrow, and therefore deepe and dangerous; neither without danger of their liues, both by fozestalling of thæues, and also by opening the dangerous gates. The poze Cottager had his Common allowed him also (as should seeme) for his paines taken in mending of these high waies, which now Inclosers haue quite spoyled, by pinching them in: but the burthen doth remaine on poze mens backs still; and they are forced to doe their common daies, as befoze, and yet their Common is taken from them.

But Lords of Mannours, and Freeholders, who haue their Commons, and should also worke their common daies, and for euery plow-land they holde, either in Tillage, or Pasture, should find one Cart or draught, to leade stones and rubbish towards the repairing of high waies; doe now of late, in many places (where Tillage is conuerted to Pasture) where heretofore, there hath bene thirtie draughts or Carts in a towne,

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toſome, which did perſozme their common daies, ſkant finde tennē: and he that hath decayed ſower or ſus draughts, ſkant ſends one to keepe his common daies. And hereof it comes, that high waies in many places, are not ſo well maintained, as heretoſoze they haue bēne.

Pay, if theſe Commons had bēne appointed by the Lords of Mannors, then as mens natures in all ages haue bēne diuers, ſo theſe Commons would alſo, in ſome places haue bēne better, and in other ſome worſe: but in all places, according to the proportion of the toſome, they are very liberall and bountiful: declaring themſelues to be beames coming from the ſame Sunne; I meane from the rich liberalitie of the Kings maiestie.

There was a tenure in England called *Baſſa tenura*, now called Copie hold: and theſe had their freedoms according to the cuſtome of the Mannor. There was another tenure called Tenure of villenage, and theſe had neither libertie of Commons, nor of

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their very bodies, and seide. And this may bee an evident argument, that Kings gaue these Commons: for those which had offended his Maiestie most grievously, he made them villens, and depriued them of the auncient liberties, which all his other people enioyed. So that as this villenage, was by the King inflicted vpon some: So no doubt the former liberties and priuileges also, were by Kings giuen and bestowed. But Inclosers now, for no cause of disobedience, but for their owne priuate lures, take from their tenants, that which Kings did not, but vpon great offences committed against their person.

20. Hen. 3. 4.

13. Edw. 4. 6.

There is an auncient law, (in regarde that tenants complained of the Lords of Mannors for inclosing as should seme of their Commons) by which it was enacted that Lords should leaue sufficient Common for their tenants, with sufficient egress and regress: And, that being performed, they might (as should seme) make their commoditie of the rest. But if that their egress

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egresse and regresse were any thing hindred by the desoyceors, or that they had not sufficient pasture; that the they should recouer their seison by the view of Newyors; so that by their discretions and othes, they shall haue sufficient Common and pasture with egressse and regresse, and the disseisors should bee amerced and render damages. This auncient statute plainely proues, that Lords in enery towne, should leaue to their tenants sufficient Common. And therefore doe they not bzeake the meaning of this law, which inclose, leauing no Common at all?

These Inclosers take vpon them, as though they were, not Lords of Honour, but rather kings; and doe make, as it were, a new Commonwealth, and a new forme of gouernment in townes wherein they are Lords. They will haue no Common left at all. And whereas there hath bene common Leas and Meadow (which hath been without memory of man yearly letten, and the profit thereof hath been employed towards the repaire of the Church, and such other
god

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god and Christian vles) they will now take them away as waste due to themselves, except there can be good evidence in writing to shew for the same. They alter & change the ancient high waies; so that travellers and strangers sometimes without danger, cannot come to their townes. They will haue no common Beate-heards, nor Hog-heards, nor Pinder in their townes, by which poore men haue liued, & had a stay and maintenance, both for themselves, and families, though impotent, and not able for other works.

Philarchus testifieth, that the beanes of Egypt, were first sown in Egypt, and that if so be they were sown in any other country, they would grow in none but there. But after in a certaine Fenne of Epirus, nigh unto a river of Thesposia, called Thyramnis, in the daies of King Alexander Pyrrhus, two yeeres together they grew, and brought forth their fruit very pleasantly: but when as King Alexander set a guard to keepe and watch them, that none should take of them, nor come into the Fenne, the Fenne was dried vp, neither brought they

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they forth any more fruit.

In Edipso also there appeared a certaine cold water running out of a spring, not farre from the sea, by the which they that were sicke were very much holpen. Insomuch that many out of farre countreyes, came thither to drinke of that water. But whenas the captaines and gouernors of King Antiochus, began to pinch them of this water, and commaunded to giue them of another water to drinke, quite contrarie from the other, the spring by and by dried vp.

In Troas it was lawfull for any man to fetch Salem Tragoliseum (Troy salt) but when as King Lili-machus made them pay for it, straightway the sault vanished away: but afterwards, hee wondering at that strange alteration, hee made the place free againe, and the sault also increased againe.

Athenæus lib. 3. cap. 1. reports all these histories. And doe we not thinke then, that God mislikes these couetous men, that for their owne priuate lucre and gaine, doe take Commons from men? Nay, if he plagued them, that thus dealt with Pagans, who were his enemies; doe we thinke that he will allowe of them

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Manh. 6.9. them that deale so hardly with Chri-
Offic. lib. 1. tians and with his owne Childzen?

Rem. 8. 20. Tullie by the light of nature could say,
& 23. *Justice vsed things common, as common;
and things priuate as her owne: and shall
not we much moze doe so? But the men
of our age, account it wisdom to looke
narrowly into Commons; and if men
cannot shew god euidence for them,
they take them away. The earth is sub-
iect to our vanities, against her will, as
Saint Paul teacheth vs. And what is
she now then, doe we thinke, at our vn-
charitable ditches and hedges, made to
the hurt of our byethzen? And what
these vanities are, Salomon may seme
to teach vs, Eccles. 2.4.5.6.11.*

May, God himselfe may seme by his
secret prouidence (which no doubt both
gouerne all things: who, contrarie to
the manner of the Jewes fields, hath
entermingled our Lands together) to
haue forbidden this our inclosure. No
man almost can Inclose in Champian
countries, with out great exchange: and
doe we thinke that this intermingling
our Lands thus together, was done in
vaine?

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vaine? God also by that miraculous moving of the ground at Kinnastone in Herefordshire, may seeme to haue condemned Inclosure: no doubt it taught some thing. *The ground mooned from his own place, carying sheepe & sheepe-coats with it, and trees and high waies: it ouerthrew Kingston Chappell, and changed Tillage into Pasture.* *Howsoever some here will giue their naturall causes, or make no account hereof; here was plainely the hand of God, and his extraordinary working for our learning: this thing chaunced not in vaine. And the like strange alteration vpon the earth, is wrought by Inclosers. They change auncient and accustomed high waies, they turne Tillage into pasture, they carrie sheepe and sheepeheards with them. And Churches nowe in many places, thorough depopulation, may become Chappels; Inclosers haue so greatly diminished Gods people. Nay, the Caterpillers which God sent, not many yeres since, on thornes and hedges, which did eate off all the leaues of them in summer, may they not*

Stow Anno Dom. 1571. Anno Eliz. 13.

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not seeme to condemne Inclosers?
G D D hath by many miracles con-
demned the sinnes of our age. As
Roland, de our couetousnesse by a childe that was
dente aures. borne with a golden tooth. And why may
he not condemne this our couetous in-
closing, and exchanging the auncient
customes and vles of the earth, euen by
this miraculous and strange mouing
thereof?

*Lib. I. P.
topia.*

Sir Thomas Moore a great com-
mon-wealths man, and very expert in
the lawes of England, writes thus of
Inclosure. Your sheepe I say which were
wont to be milde and gentle, and to be fed
with so small cost, now as it is reported haue
begun to be so wild & rancenous of late, that
they eate vp euen men, and that they make
waste and depopulate townes. For, in what
parts of your Realme growes finer wooll, and
therefore of better price, there Noblemen and
Gentlemen, yea and some Abbots (holy men
I assure you) not being content with the
yearely rents and commodities, which were
wont to be payed out of farmes vnto their
ancestors; and not content, themselues to
live idly and pleasantly, and to doe no good

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to the common wealth, vnesse also that they should hinder and hurt it ; that they may leaue nothing but reape all commodities into their owne hands : They inclose all their pastures , they pull downe houses, they ouerthrow townes, leauing the Church onely for to croome up their sheepe in. And as though your forrests and parkes had not spoyled ground enough amongst you, these holy men turne into a wildernes all dwelling houses, and whatsoeuer heretofore hath beene tilled. And therefore one insatiable glutton and most pestilent plague to his Countrey, ioyneth fields together, that he may inclose within one hedge some thousand acres. The husbandmen are either thrust out of their inheritances, or else being by craft beguiled, or by force oppressed, or deprived of them, or else wearied with iniuries and compelled to sell them. Therefore howsoeuer these wretches doe flit, men, women, husbands, wines, blinde men, and widowes, fathers with their young children, with a greater, than a rich family (for husbandrie stands in neede of many) they flit I say from their knowne and accustomed dwellings, and they can finde no place

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place where to put in their heades; They sell all their stufte when as they must needes be thrust out, (which is not worth much if that they could tarry and get a good chapman for it) they sell it I say almost for nothing. And when as by wandring a while they haue spent that, what must they needes doe then, but either steale, and iustly be hang-ed for their labours, or else wander up and downe and begge, and then also are cast into prison as vagrant persons, seeing no man will set them a worke; when as they doe most willingly offer their seruices? For now there is nothing to be done about husbandrie, wherein they haue beene brought up all their lines, when as there is nothing sown. For now one Sheepeheard, and one Neat-heard is sufficient to looke to that ground with cattell, to the tillage whereof, that it might beare corne, many mens hands and labours were required. And by this meanes it cometh to passe, that in many places Corne waxeth very deare.

We may note here first, how that Sir Thomas More, being a Papist, yet touched this sinne, even in Abbots, and that in the darkenes of Poperie: and shall

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Shall not we condemne it in the light
of the Gospell? Secondly, he affirmes
that it makes beggers, and that it
makes thēues, and causeth a dearth
of coyne in our land, nay, it pulleth
downe Townes. If in his daies it
wrought these mischiefes, when as it
began but to set in foote into this Com-
mon-wealth: what hath it done since,
which hath growne to the very heart
thereof? nay, what will it doe in the
ende, if it procede as it hath begun, if
some stay and remedie be not had? It
will no doubt begger and quite decay
the Common-wealth of England. How
many farmes now, stand emptie since
Inclosers began; or onely with some
seruants in them; which dare giue no-
thing not knowing their maisters plea-
sure: so hospitalitie is quite thereby
decayed. How many poore men lacke
wozke, as threshers; and poore women,
as spinners; and doe complaine for
lacke of their accustomed wozkes? and
how many poore mens children are in-
forced to begge or else liue idely, which
heretofore where tillage was main-
tained

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tained were taken into service, to drive the plough, or to keepe cattell, & thereby in time grew to be good members in the Common-wealth, which Inclosers need not.

The seauenth reason ; This Inclosure with depopulation is a sin whereof God shall make speciall inquirie at the day of iudgement.

Gen.6.

IT is written in the booke of Genesis, that the earth was full of crueltie, and that that was the principall cause of the drowning thereof; and it is to be feared that this shall be the cause of the burning thereof: as appeareth in the 25. of Math. versē 42.43.

Psal.102.
16.

The Prophet Dauid thus manifestly prophesieth of Christs comming to iudgement. The Lord shall arise, and haue mercie vpon Syon, for the appointed time is come; for all thy seruants haue great pleasure in her stones, and it pitieth them to see her in the dust. And all nations shall feare thy name O Lord, and all the kingdomes of the earth thy

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thy glorie ; for the Lord doth builde
Syon and he will be seene in his glorie.
He hath had respect vnto the prayer of
(*Hangareger*) as it is in the *Hebrew* ;
that is, of the poore afflicted ; and he
hath not despised their supplication. This
shall be written (*Ledhor acharon*) for the
last generation of the world. And the
people created shall praise the Lord.
Here we may marke first, that this
Psalm prophesies of our daies, and
that this lesson concernes vs. The
time is now come for God to arise to
iudgement, and to haue mercie vpon
Syon. And then, is it not written for vs
that line in the ende of the world ; Wh
that we would marke it ! The lesson
is this ; that all Gods seruants rather
delight in the stones of *Syon*, that is, *Raisa*.
in the Lords sheepe and faithfull ser-
uants, more than in their flocks of
sheepe , or in their braue walles and
high Towres ; and it pitieth them to see
these stones troden vnder foote and lye
in the dust, and to be made no account
off : And that in the Sun-shine of the
Gospell, when all nations shall feare

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the name of the Lord, and all the Kings of the earth his glory, by the preaching of his word. But God doth build *Syon*, and will be seene in his glorie. There be some as should seme that haue pulled downe *Syon*, and Gods Church, and these his stones : But God himselfe will build it vp againe (saith the Prophet) and will be seene in his glory. Let all depopulators of townes themselves build vp the Lords *Syon* and farmes againe, least if that they suffer God to build them, when as he comes in his glorie, that his building be too costly for them, and cost them not some hundred pounds of money, which now perchance they are loth to disburse, but the damnation of their soules. For God hath a regard vnto the prayer (*Hangaregar*) that is, of the poore afflicted that is trampled vnder foote and made no account of, but is as a bryme, (as that word signifieth) and hath not despised their supplications. The iust men should flourish in Gods house like to Palme trees: and we haue made them like bryme, euen besomes to sweepe
and

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and make cleane our houses. And doe we thinke, that God will not reuenge this? Who sees not such byzomes almost in euery place, that is, many good farmes pulled downe, and lye in the dust, to sweepe and beutifie, and build, a new byzane and stately house? Let all such as make the Lords Palmes, their byzome besomes to sweepe their houses with all, take heede: at the day of iudgement, God shall search out diligently for all such, and without speedy repentance and planting his palmes againe shall cast them into hell. *This is written for the last generation as Arias Montanus translates it: and doth it not concerne vs?*

And a people (*Nicrah*) created, shall praise the Lord. This word *Nicrah* also, that is, a people created, doth most manifestly portray out vnto vs our daies. The Church of God was not sene, was as no body, was in the wildernes: Apoc. 12. and now God hath as it were created^{14.} it againe, and brought it into light: and this people shall praise the Lord. Nay, to confound Popery, all Gods people

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- Ephe. 2. 10.** are created againe to good works : there is no naturall faculties remaining in them to doe good as the Papists teach. The people created shall praise the Lord. God ceased his creation of natural things
- Gen. 2. 2.** the seauenth day as we reade in Genesis. And therefore the Prophet David no doubt meanes another spirituall
- Iohn. 3. 3.** creation and the regeneration of our Soules : And to this place (soe all Scripture hath a most pleasant and sweete harmonie in it selfe (if any one doe marke
- Psal. 19. 9.** it) both Saint Paul allude, when as he saith we are created in Iesus Christ to good works.

Esa. 24. 5. And Esay also prophesieth in the ende of the world of such couetous worldlings. The earth also saith he, playeth the hypocrite, because of the inhabitants thereof, for they haue transgressed the lawes, they haue changed the ordinances, and customes, and they haue broken the euerlasting couenant : here is plainly set downe, why the earth both not now of late, yelde her accustomed increase : Because the inhabitants thereof, haue changed the ordinances

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nances of their Ancestors and haue broken the law of nature in not louing their like: nay, the euerlasting couenant of God, in not louing their brethren, as Ioh. 13. 34. Ose. 2. 15. Iesus Christ our most blessed Saviour hath loued vs. 19.

But if that Inclosers will here attribute the barrennesse of the earth to other causes: yet let them marke what goeth befoze. Behold (saith the Prophet) the Lord will make empirie the earth (Babek.) and hee will vn hedge and vn wall it. The nature of which word, Mercerus declareth vnto vs thus. *Vide- Mercer. in tur ex locis in quibus inuenitur, significare lex. Pagn. dissipare seu effringere quod clausum & munitum erat, ut omnium iniurijs pateat:* It seemes by the places wherein it is found, to signifie to disperse and breake vp that which was inclosed and fenced, that it may now lie open to the iniuries of all things.

And doth not this most manifestly touch Inclosers and their hedges? Nay Esay adoeeth (*Vagina Pantha*) he shall make crooked her face: No doubt that was straight befoze. For (*ngana*) signifie

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fies to peruert or make a straight thing seeme crooked. And may not this note also their straight chaine lines drawen on the face of the earth? For otherwise the face of the earth cannot bee made crooked.

And that the 24. Chapter of Esay concernes vs that liue in the ende of the world, and not the Jewes onely but as types of vs, these circumstances may seeme to proue. First because the Prophet speaketh of the earth, and not of the land of Jewry. When, that he saith, that the earth shall deceiue the expectation of the Tillers thereof, which I thinke was neuer more truely verified, than now in our daies. When also because the Prophet teacheth, That they shall breake in those daies the everlasting couenant of God made to vs in Iesus Christ; which couenant we haue broken, in not obseruing Christian charitie, which is the onely lawe thereof. Nay besides all these, the Prophet addeth, The Lord God of Israell shall be praised in the Isles of the sea. And againe, From the vttermost parts of the earth, we haue heard

1. Tim. 1. 5.

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heard praises, euen glory to that iust.
And who is that iust, but Iesus Christ?
whom Steuen also honoureth with that title, and by that name describes vnto vs. Act. 7. 52.
The Prophet also saith, That the earth shall reele too and fro like a drunken man. And what is this else, but that which Saint Luke teacheth vs, That in the end of the world men shall be at their wits ends, not knowing what shall come to passe in the world? And lastly, The blushing of the Sunne and Moone, when the Lord of hosts shall raigne in Sion, and in Ierusalem, and glory shall be before his Auncients: what doe all these meane, but the comming of the true Sunne to iudgement? And the glorie of the newe Moone, that is of the Church triumphant, at whose presence, our Sunne and Moone shall blush? And what meanes the raining of God in Sion, and in Ierusalem, but that we all, both Iewes and Gentiles shall be one sheepefold vnder one shepheard Iesus Christ? And glory before his ancients, which they shall euer see: what is it else, but eternall glory? Mal. 4. 2.
Mat. 25. 29
Ioh. 10. 16.

Sibylla

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Sibylla also seemes herein to agree with the Prophet Esay, and to point at our hedges now in the ende of the world; who speaking of the day of iudgement, and of the daies befoze it, writes thus:

Sibyll. Orac. lib. 8. Γαῖα δ' ἴση πάντων, ἐ τέχων, ἐ πεπραγμῶν,
Οὐδ' μετ' ὀφθαλμοῦ καρπὸς τὸ τῆ κείνου οἶσσι.

In English thus,

The earth shall be equally common to all, without any walles or hedges.

Neither being diuided ππ, then, (that is, in the daies befoze the iudgement) shall it yeelde more fruits.

Doth not she plainely here name hedges: yea, and that which Inclosers doe hope for, that the ground so inclosed shall not yeeld more fruits?

Sibylla also prophesies most truly of Iesus Christ, and of his Crosse, and of his comming to iudgement, in those her most famous Acrostick verses, which she made concerning him, as no man can deny: and doe we thinke that the rest of her prophesies, especially the remnant of those her Acrosticks, concer-

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concerning the state of the world before
the day of iudgement, not to be as true?
In those her verses of the condition and
state of the world before that day, she
writes thus :

Ἰδράσκει ὃ χθὼν κείσεως σημεῖον ὅτ' ἔσται.

Sibyll. Orac.
lib. 8.

In English thus :

When as the earth in sweating, shall
be a signe of the iudgement, &c.

And here first let vs marke that she
saith, *that the earth by sweating, shall give
a token of the iudgement.* Let couetous
Landlords and Inclosers, which over-
burthen their tenants take hæde, that
they be not the causes of this her swea-
ting: for otherwise, the earth properly
cannot be said, to sweate of her own na-
ture, being of constitution the driest ele-
ment; nay drier than any dogge, which
as both Philosophie and experience
teacheth, doth neuer sweate. And after
she prophesieth thus :

Χήρος ὅταν ποτὶ κόσμος ὅλος, καὶ ἀχραντα γίνηται.

In English thus :

All the whole world shall be vntilled,
and shall be turned into a briar or thorne.

And

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And may not heere the first worde, *χρῶς*, untilld, seeme to touch Inclosers that will not till the earth?

And secondly, whereas she saith, *That the world shall be a Thorne or Briar*, as Castalio translates it: doth she not plainely signifie men, who shall become like to thornes and bzars, which shall picke mens handes that deale with them, and shall catch vnto themselves all that they can get, and shall euen pul mens coates from their backs? For as concerning materiall bzars and thornes, the world was nener so cleansed of them as at this day; which euery man is carefull to roote vp for hurting their sheepe. But those other spirituall bzars which Sibylla meaneth, growe in many places very plentifully. But let all such bzars take heede, that they be not burned in hell fire.

Now, to let Sibylla passe, doth not our Saniour himselfe prophesie of the daies of the sonne of man, befoze the ende of the world? And doth he not plainely teach vs, That they shall be like
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like the daies of *Noah*, and of *Lot*, before the destruction of the olde world, **Luc. 17. 26.** and the burning of *Sodome*? How that they shall eate and drinke, and marry, and build, and plant in those daies? and the word *καὶ τότε*, which Saint Mathew vseth, teacheth vs; that not the vse, **Mat. 24. 38.** but the extraordinary abuse of all these things is here signified. And those words, *καὶ τότε*, which S. Luke vseth, **Luc. 17. 30.** plainely p^roue that according to these particulars, and not a generall securitie onely (as some would saine haue it) is meant by all these. And are not our hedges now extraordinary? How liued all our Ancestors without them?

And our Sauour in this his doctrine, may seeme to agree with the Prophet *Ioell*; who of the day of iudgement, **Ioel. 2. 3.** and of the estate of the world at that day most manifestly prophesieth thus. The earth shall be as the garden of *Eden* before him, but behinde him it shall be a desolate wilderness. What doth this garden signifie, but that the earth then shall haue great cost bestowed vpon her; and shall be hedged in as we vse to

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to doe our gardens. If the Lord when he comes shall destroy the garden, let the gardeners take heede; for their destruction shall be without all doubt the greater. Let them willingly throwe open their gardens and closes againe, that God doe not throw them into hell.

And that this prophesie of Ioel concerns vs & our daies, and not onely the comming of the Assirians against the Jewes. First, that comendement in the first verse of this second chapter seemeth very evidently to proue, where the Prophet saith, Blow vp the trumpet in *Syon*. *Syon* is taken vsually for Christs church as we reade. Esa. 2. v. 3. Pl. 87. 2. And the trumpet signifies the preaching of the Gospel, as appeareth by those seuē Angels which did blow their trumpets from Iesus Christs ascension to his comming to iudgement. No doubt as *Syon* is not here to be ment literally: so neither the trumpets. But that which Ioel here saith, Blow vp the trumpet in *Syon* for the day of the Lord is at hand, is all one with that which our Saniour saith in the Gospel, The Gospel shall be preached

Ioel. 2. 1.

Apoc. 8. 6.

Apoc. 10. 7.

Mat. 24. 14.

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preached, and then shall the ende come. Say, Saint Peter in the Acts applieth some part of Ioels prophesie to Christs first comming, as the sending downe of the holy Ghost vpon the Apostles; & some part thereof to the day of iudgement, when as the Sunne shall be darkened and the Moone turned to blood. And shall we say, that this prophesie concernes not vs? Say we in our fasts apply the turning to the Lord with fasting & weeping vnto our daies, which is as as it were the medicine: And shall we not apply the sinne and soze which Ioel there toucheth, and that garden of Eden also to our daies? Say, Saint Paul telleth vs plainly that all things chanced to the Iewes typically, and are written for our learning, on whom the ends of the world are come. And will any man say then, that this prophesie of Ioel concernes vs not? Shall we not learne something thereby? And also the same reason may be alleaged concerning the 13. Chap. of Esay, which hereafter I also alleage.

Act. 2. 17.

Ioel. 2. 12.

1. Cor. 10. 11.

And here let all the Lords watchmen

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Heb. 3. 13. men giue these Inclosers and gardiners warning befoze, while it is called to day, least they repent to late with
Luc. 16. 24. Diues in hell. So their blood shall be
Ezec. 3. 14. vpon their owne heads, for surely Gods
Ioh. 14. 6. word is truth. And as the land shall be most assuredly a garden befoze the face of the Lord at that day, so there shall be some gardiners.

The Gospell also condemnes this Inclosure. Our Saviour prophesieth, that in the ende of the world, the charitie of many shall waxe colde, which argueth a precedent heate. And may not these Inclosers fulfill this prophesie, who haue some charitie in them; but not the charitie of their ancestors? But he that continues to the ende in the faith of the Gospell working through feruent and Christian charitie (such charitie as Christ himselfe shewed towards vs and also commanded) he shall be saued, saith our Saviour, and none else. Wherefore let Inclosers take heede which haue not this charitie.

1. Cor. 3. 9. Saint Paul also prophesieth thus of the latter times; that in the last daies shall

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shal be *καλῆσι χαλεπῶς*, that is, dogged timese
foz as Gellius notes, *καλεπῶς*, is referred to Gellius lib.
the most keene and fierce nature of dogges: 4. sap. 15.

And he willeth Timothie to know this, 2. Tit. 3. 1.
as a thing most certaine. And doth not
this touch Inclosers, who catch and
snatch all they can from their bzyethzen
foz their owne lucre sake?

But although this had bene enough
to haue declared them vnto vs, yet that
which folloves paints them vnto vs
liuely: foz many shal be (saith Saint
Paul) *φιλαυτοὶ καὶ φιλαργυροὶ*, that is, louers
of themselves, and louers of money. By
what two marks, could he haue expres-
sed Inclosers moze manifestly: these
two loues raignes in them, but the loue
of their bzyethzen is quite banished out
of their harts. Nay, these Inclosers are
(as it folloves also in the Apostle) diso-
bedient to their parents: in not obeying
after their beathes, their charitable cus-
tomes which they commaunded, and
in their liues obserued. So did not the
Rechabites. Jer. 35. 6.

The Apostle Saint Peter of the day
of iudgement writeth thus: The end of 1. Pet. 4. 7.

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Luc 6. 12.

1. Pet 4 8.

Mat. 25. 34,

35, 36.

1. Pet. 4. 10.

Pfal. 24. 1.

all things is at hand, be yee therefore sober, and pray; (not on the day time only, but enen with our blessed Saviour in the night) but aboue all things haue feruent loue among you; for Christian charitie (as an effect of faith) shall cover a multitude of sinnes. **For** the faithful, and mercifull mens sinnes are covered and not mentioned, as appeareth in the Gospel. But to goe on with our Apostle; Let euery man as he hath received the gift, so minister the same as good Stewards of the manyfold graces of God. **Why** should Saint Peter here make mention of Stewards but that as though some he did forget in the spirit, that some at the ende of the world, should forget themselves to be stewards; and deale here with the earth, and earthly things, as though they were chiefe Lords of them: whereas Saint Peter telleth them here plainly, that they are but poore stewards. And David himselfe though a King acknowledged the same: That the earth is the Lords and all that therein is. **Say**, Cyrus that great Persian Monark confesseth, that the Lord God

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God of heauen hath giuen him all the Eld. 1. 2.
kingdomes of the earth, as to a free-hol-
der, or Steward. Let all Landlozds
learne this lesson, and remember it wel,
against the the day of Iudgement; and
deale like stewards, and not like Lords,
with Gods people. God no doubt shall
make enquire at that day how they
haue dealt with them.

But to conclude that of this sinne of
depopulation of towne, shall be espe-
ciall inquirie made at the day of iudge-
ment.

The Prophet Esay speaking of that Esa. 13. 9.
day writes thus: Behold the day of the
Lord commeth, cruell with wrath and
fierce anger, to lay the earth waste. And
he shall destroy her sinners out of her.
What should the Prophet meane by
those (Chateaub) her sinners but these
Inclosers, who are too much in loue
with the earth: For saith God, I will
cause the arrogancie of the proud to
cease (Gauuath Ngawisim) the pride
of these terrible men, that no man durst
speake against, or speake vnto. And I
will make a man (saith God) more pre-
cious

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cious than fine gold, euen a man aboute the wedge of the gold of *Ophir*. There shall be some at that day of iudgement, as appeareth by this place, that shall make no account of men, which shall depopulate towne. God telleth all such, that he will make a man, euen one man (whereas they haue thought it a light matter, to depopulate towne and to rote out many men) more pretious, than a wedge of gold. And what is all their woll-money to a wedge of gold? One man is more worth than a wedge of gold, much more then, than all their woll-money; God himselfe hath spoken it.

Wherefore if Inclosers and depopulators of towne, meane to be saued at the day of iudgement: let them willingly cast open their closes againe, and redisse the farmes, they haue decayed. It makes no matter for the charge of hedging (which they shall lose) that they haue bene at. And let them banish their sheepe out of their pastures, and let them fill the Lords towne and sheepfolds, with his sheepe againe, and that speedily,

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ly, least the Lord comming to Iudgement doe condemne them, as cruell and couetous tyrants. And let them now pre-ferre euen one man, befoze a wedge of gold, least hereafter God doe teach them this lesson in hell, when it shall be too late for them to learne. Ioh. 10. 17.

And here I most humbly desire in the Lord, that all Gods childzen would be-ware, that they be not guiltie of that woe which Esay proclaimeth. Woe to them Esa. 5. 20. that speake good of euill, and euill of good, which put darknes for light, and light for darknesse, that put bitter for sweete, and sweete for bitter. And that all Gods faithfull seruants, would remoue that great sinne farre from them; which Jeremy layed to the charge of the Iewes: Ier. 9. 3. that they would not bend their tongues like bowes, to maintaine lies: but that they would (that which Saint Iames teacheth them) lay a part all filchinesse, Iam. 1. 22. and superfluitie of wickednesse: that is, that they would not sinne, when they neede not sinne. But that they would receiue with meekenesse the word that is grafted in them which is able to saue their soules.

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Soules. The Lord Jesus open the eyes
and turne the hearts of all Indofers,
that they may see the græuousnesse of
this treason, and repent with speede,
while it is called to day. (I cast with
Heb. 9. 14. those cruel and bloody tyrants which
Esa. speaketh of, they be visited of God,
that is, have their sinnes looked into,
and be severely punished at the day of
Judgement) for his glorious name
sake: to whom with the Father
and the holy Ghost be all
praise honor and glo-
ry now and for-
ever Amen.

FINIS.

